

IMPROVEMENT ERA



AUGUST, 1925

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ORGAN OF THE PRIESTHOOD,
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF ~
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Deep Sleep.—O'er all the earth is spread,
A cloak of darkness thick.
Our dreams are of the musty past.
Our hungering souls are sick.
From sea to sea, from north to east
We wander hopelessly.
We eat, our souls are empty yet.
We look but cannot see.

Hark! Through this wilderness of night,
A voice the silence breaks.
Its still and small, yet piercing sound
The sleeping earth awakes.
Prepare! Prepare! The Bridegroom comes,
The bright and morning star.
Declare the dawn of peace and rest,
And herald him afar.

Behold! The crimson rays serene
Light up the eastern sky.
Quick messengers to every land
The sins of men decry.
The earth is stirred. It knows not why.
What is this sound we hear?
The heathen rage and kings take note
And froth with angry fear.

Alarm! The battle-cry resounds,
The clash of wrong and right.
The wicked close their eyes and curse.
They can't endure the light.
The kingdoms of the earth give way
To Him, whose right to reign,
Is proven by His mighty sword,
For lo, the beast is slain.

O Zion! Sound the trumpet loud.
Lift up thine eyes and see.
The glory of the Lord has come,
Arisen upon thee.
The moon and stars withhold their light.
The sun doth hide his face.
For from celestial realms descends
The Savior of His race.

ANDREW K. SMITH.



BRIGHAM YOUNG MONUMENT DECORATED WITH THE M. I. A. INSIGNIA.

At the late celebration of the 50th anniversary of the Organization
of the Y. M. M. I. A.

IMPROVEMENT ERA

Vol. XXVIII

AUGUST, 1925

No. 10

GROWTH—HOW A LIVING TESTIMONY ENDURES*

BY PRESIDENT HIEBER J. GRANT

Brother Anthony W. Ivins is unable to attend this meeting, owing to duties in connection with the commencement exercises of the Utah Agricultural College, of which board he is president, and the visit of Secretary of Agriculture, J. W. Jardine at Logan. Having been a worker in the Mutual Improvement cause from the time he was a member in the Saint George stake, subsequently the General Superintendent of all the Young Men's Mutual Improvement Associations, and now one of the presidency of the Church, I am sure it would be a source of the keenest pleasure and delight to him to be present on this occasion and to express his joy at the progress that has attended our Young Men's and Young Ladies' Mutual Improvement Associations.

M. I. A. Reminiscences

It seems scarcely possible to me that next Wednesday will mark 50 years of time since, as a young man, I participated in the organization of the first Young Men's Mutual Improvement Association, and was chosen as second counselor to the president. During that period of 50 years I have labored, to the full extent of my ability, in connection with these organizations, as an officer or a member, for the advancement of the youth of Zion.

I recall an occasion when there was a vacancy in the general superintendency of the Young Men's Mutual Improvement Associations, and for the first time in my life I supplicated the Lord for an office in the Church—I desired to be called as one of that superintendency. We had had a magazine, the *Contributor*, published by Elder Junius F. Wells for many years—a credit to him and a credit

*Address at the M. I. A. Jubilee Conference, Sunday afternoon, June 7, 1925.

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to the associations, and yet through lack of support on the part of the people it had not been able to continue; so we were without a magazine. We did not have a general board meeting regularly, once a week, to discuss matters for the benefit of the Young Men's Mutual Improvement Associations. They were without a magazine, without meetings of a general board, and I supplicated the Lord that I might be chosen as one of the superintendency; that we might again establish an organ; that we might have members of a general board; that there might be weekly meetings, and that the organizations might be given proper attention.

The Blessing of Increased Growth

We find recorded in the Doctrine and Covenants the statement that there is a law irrevocably decreed, before the foundations of the world, upon which all blessings are predicated, and when we receive any blessing from the Lord it is by obedience to the law upon which it is predicated. I felt that the law of progress, the law of growth and advancement, in the Young Men's Mutual Improvement Associations was not being fulfilled, and that to have a few men called together about once in six months to discuss what would be for the benefit of the youth of Zion was utterly neglecting to fulfil the law, whereby there might be progress and growth in this great and wonderful work established by President Brigham Young, that the youth of Zion might come to a knowledge of the divinity of this work, for which their fathers had given their lives and the best that was in them.

The next day I happened to be in the president's office, upon some business, and while I was there a discussion arose as to who should fill the vacancy in the superintendency of the Young Men's Mutual Improvement Association. President Joseph F. Smith turned to President Woodruff and said: "I believe that inasmuch as I am a member of the presidency of the Church, we need not only one but we need two assistants in addition to myself in the Superintendency, I suggest, President Woodruff, that Brother Heber, here, be made one of the superintendency." And then Brother Roberts was also added. I know that President Woodruff, with the assistance of Joseph F. Smith, Brigham H. Roberts and myself, almost immediately thereafter adopted plans and fulfilled the law, so to speak, whereby we could receive the blessing of increased growth. A meeting was called immediately to discuss the proposition of having an improvement organ. That meeting led to the publication of the *Improvement Era*, with Joseph F. Smith as the editor, Brigham H. Roberts as the assistant or acting editor (the man really responsible for editing the magazine), with myself as the manager, in name, and Brother Thomas Hull as the assistant manager, in charge of that magazine.

Loyal Support of the Era

From the very day we started to publish the *Era* our people have

supported it loyally; and up to 1901 when I was called to go to Japan, there had been sent to our missionaries over \$30,000 worth of *Eras* at the actual cost of the magazine, without any charge to them. During the first three years of sending this magazine free to missionaries the cost was borne by individuals. The credit for contributing \$500 to the free missionary fund for the first year is due the late George Woodward of St. George. Credit for contributing an additional \$500 for the same purpose, is due Alfred W. McCune. I wrote him a letter, while he was in Europe, asking him for \$50 or \$100, telling him that we needed \$1,600 as we had 1,600 missionaries. He wrote back stating that he had met a large number of our missionaries, while traveling in Europe, and that he had found them "the finest lot of youngsters" he had ever met. Then he said: "This letter authorizes Joseph S. Wells to give you \$500; and if you don't get your \$1,600 by that time, take it back and get another \$500.'"

I had told President Joseph F. Smith that I could raise all the money if he would only let me write the letters and he sign them with me, to which he consented. We not only got our \$1,600, but a thousand dollars more, and we put it out at interest. The next year, without solicitation, some of the men who had subscribed the first year desired to help again, like Jesse N. Smith, who stated, when sending his check, "I want to do this year after year, as long as the magazine is calling for assistance and until it becomes self-sustaining." Brother Will Adams of Eureka wrote the same kind of a letter. So no solicitation was necessary the second year, and the third year we solicited just a few hundred dollars, the magazine being able to meet the balance. It has been published for more than a quarter of a century; always full of uplifting, faith-promoting splendid articles. I rejoice in its growth and the good it has accomplished. I am grateful for the wonderful growth of the Mutual Improvement Associations, and rejoice that God saw fit to hear and answer my prayer, giving me the opportunity to devote a part of my time, and the strength and ability I might possess, for the advancement of our Mutual Improvement cause.

Prayer Answered

Twice only, in my life, have I supplicated God for any office; first, as I have told you, to be one of the superintendency of the Young Men's Mutual Improvement Association; and the other was while I was in the far-off land of Japan. Realizing that I was accomplishing little or nothing in spreading the gospel in that nation, I went out into the woods, knelt down and told God that I knew of no man who was more energetic as a missionary, who would organize and plan and put a mission in better shape than Francis M. Lyman; that he would fill up all the mud-holes, so to speak; that he would go along quietly and orderly, laboring for the salvation of the people; that he would build a strong, splendid road on which a man could

travel rapidly, if he so desired. I told him I loved to go fast; that I remembered being stopped once, by a relative of mine, when I was running a race with a horse. He shouted to stop me, then I came back, and he said: "Heber, all of your mother's relatives had fast horses and drove fast. Blood will tell. Go on rapidly." I asked the Lord for the privilege of going on that fine macadamized road, so to speak, that I knew Francis M. Lyman would build. I asked the Lord to call me to succeed him. Immediately thereafter a cablegram came from President Smith: "Take the first steamer home." I came home. He told me that he felt I had not had the opportunity to accomplish any special good in Japan and that he wanted me to have at least one year of the joy, the peace and the happiness that come into the heart of a Latter-day Saint when proclaiming the gospel and seeing the fruits of his labors. Therefore he had called for me, instead of allowing me to spend the three years that Brother Snow had said I was to stay in Japan, to come home at the end of two, that I might have one year of the joy that comes with real genuine missionary experience.

When I went in to bid him good-bye, I said: "I will see you in a year from now." "Well," he said, "I have thought that over, and I have decided to add another six months to it." I replied: "When the six months expire, it will be satisfactory to me if you multiply it by two, without stopping to ask if it will please me, because I assure you that it will. He did so; and three of the most inspiring and blessed years of my life I spent proclaiming the gospel of Jesus Christ in Europe, pronouncing a blessing, from time to time, upon the missionaries, for their wonderful faithfulness and inspiration, for their humility in getting down on their knees and begging God to inspire them in their labors, and thanking God that he heard and answered their prayers.

Missionary Accomplishment

I rejoiced in the accomplishments of those missionaries, under my administration, and in the wonderful sowing of seeds of truth by distributing millions upon millions of pages of the writings of Charles W. Penrose, during the last year of my administration there. Had I known that he was coming to succeed me it would have been an impossibility for me to have advertised him with the help of my missionaries, more perfectly than I did. I requested every one of them to discontinue distributing all tracts except the writings of Charles W. Penrose. This request came on the first of May. I placed an order immediately for two tons of his writings, "The Rays of Living Light," at a printing office down town, and we published as many more; so that by the first of October I am sure we had distributed between three and four tons of his writings. When Brother Penrose came to succeed me, he drew audiences of 200, 300 and 400 where I had only three or four. Brother Lyman prepared the soil; I

planted the seed, with the help of the 250 loyal missionaries; and Brother Penrose reaped the harvest.

I rejoice in the wonderful inspiration I felt and that the missionaries feel, as well as every honest soul, all over the world. When laboring for the spread of the gospel, at home and abroad.

The Living Testimony Incomparable

There is nothing in all the wide world that compares with the living testimony of the gospel of the Lord Jesus Christ, the knowledge that God gives to men from the country of the midnight sun, Scandinavia, clear down to South Africa, the knowledge that he gives them from Canada to South America, and in the islands of the sea, in Australia, in New Zealand, in the Holy Land, in India, all over the world—the knowledge that he lives; that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God; that the gospel, called “Mormonism,” is in very deed the plan of life and salvation, which is and ought to be esteemed as in very deed the Pearl of Great Price, which is of more value than life itself. When God gives us that knowledge, oh, how I do pray that we may fulfil the law whereby we shall obtain that great blessing of life eternal. And what is that law, to members of the Church? The observance of the Word of Wisdom, the payment of your tithes, the getting down on your knees, every morning and every evening to supplicate God for the guidance of his spirit.

How Testimony Endures

Men and women who neglect to keep a radio communication with God are destroying, to a certain extent, their opportunities to grow in the knowledge and testimony of the divinity of this work. The Lord has said that it is our duty to supplicate him, and if we fail to do it we shall fail to grow as we otherwise would. Another duty devolving upon us is to attend our sacrament meetings and to partake of the sacrament in remembrance of the body and blood of the Lord Jesus Christ, our Redeemer. I say to you that of all my acquaintances I have never known of one who, having fulfilled the law, kept the commandments of God and supplicated him for his guidance, has ever lost the faith or the testimony of the divinity of this work in which we are engaged.

May God bless all who are concerned with the Young Men's and the Young Ladies' Mutual Improvement Associations and the Primary Association, as officers or members, all over the wide world. May every boy and girl and child in these associations realize that to a certain extent their lives preach the gospel, and may they so live that they will preach the gospel by example as well as by precept. And may God's blessing attend all within the sound of my voice, and all Israel, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

JOSEPH SMITH—AND THE GREAT WEST

BY I. K. RUSSELL

Author of Hidden Heroes of the Rockies.

Shall we have to write a new thesis as a basis for the Story of the Great West?

I have just read three volumes purporting to tell the story, and all assault bitterly the "Mormon" people and the "Mormon" leaders, and none of these assaults could be made, I believe, if the real story of the "Taking of the Great West" could be brought forth from the darkened shadows of the era in which the events narrated occurred.

The usual narrative is one in which California is pictured as lying peacefully in the possession of Mexican vaqueros until the discovery of gold brought a rush of Americans. And the heroic epic of this rush of '49ers becomes the basis of an organization of California's "native sons." Oregonians look to the days of the Covered Wagon, that rolled its settlers in from '43 to '52.

In Utah the natural shrine of the Past has to do with the noble band that came with Brigham Young in '47 and settled in a part of the Great American Desert, then belonging to Mexico, which desert they proceeded to irrigate and make to blossom as the rose.

In all parts of this Great West it has been a common practice to quote such men as Daniel Webster, the chief New England statesman of the settlement era, to the effect that the Great West was a sterile desert "fit only for grizzly bears," and Col. Dodge, famous officer and student of Indian life, to the effect that it was "only a desert waste unfit for habitation."

There has been quoted also a continuous literature that sprang up in New England to the same effect. And all this literature truly exists. But digging back of the era of its creation an enormous amount of new data is revealed. I believe these new data will slowly force themselves upon the consciousness of dwellers in the Great West and that they will give us an entirely new perspective.

It was just so with New England's story. Miles Standish lived and died and was little thought of. The people founded Yale and Harvard Universities and these universities sheltered literary men who dug back over the New England trail and gave us "Evangeline," "The Courtship of Miles Standish," "Paul Revere's Ride," and the rest of the beautiful literature of New England. They gave us perspective for the first time on New England's story.

In the Middle West, Father Marquette lived and died and went to an almost unknown, unmarked grave. And Parkman, a writer, took hold many scores of years later. With Reuben Gold Thwaites who came after him, they so told the Marquette story, along with the

Tonty and La Salle stories that Col. Roosevelt, even, made the great blunder of imagining a Mount La Sal was meant to honor him, although Mount La Sal was located in southern Utah and not in the Mississippi Basin at all. When Col. Roosevelt changed the spelling to La Salle and set apart the La Salle Forest Reserve, the writer was having fun at night time, after days as a reporter on the *Deseret Evening News*, in studying the trapper trails of the Great West. And he had noticed in Father Escalante's diary how, on his way to Utah Lake, he had passed a salt mountain and had named it La Sal.

Therefore a contention arose between the writer and the President, which led to an admission of error due to the fact that the President knew immensely more about La Salle than he did about the Spanish name for a salt mountain. The spelling was restored to the Spanish form and the statement that the forest reserve was named in honor of the great Mississippi Valley explorer was withdrawn. It also led to a beautiful friendship that fructified in a score of ways before Col. Roosevelt finally passed on.

That little incident is illustrative of the many lapses in the story of the Great West that shall have to be brought into action before the final warp and woof of the story can be put together.

For this new thesis we shall have to revise the color put upon the actions and conduct of a number of the great actors in the pre-settlement era of the West. Among the worst sufferers from the present miscoloring is Captain Bonneville, whose fort in our own Green River country was dubbed "Fort Nonsense" by men utterly ignorant of the reason that called it into existence. Another who suffers sadly is Captain John C. Fremont, whose midwinter journey through the Sierras in 1844-5, has been almost unanimously condemned by explorers as a piece of foolhardy misadventuring. It was on this midwinter dash, by the way, that Fremont's famous horse, Proveaux, in whose honor early historians insisted that our own Provo, Utah, took its name, came to an untimely end in a snow drift. Those who have misjudged Fremont have simply known him not, for his real purpose could not, in his day, be declared.

James Bridger, first of the mountaineers to settle in our Uintah mountain country, and last of his hardy class to leave the mountains, must be entirely recast for the Drama of the Great West, as I believe the facts will finally compel its production.

And among our own people of the Pioneer Utah period we shall have to set down a new basis on which to judge the persecutions in Missouri, the public life of the Prophet, Joseph Smith, and the character of the opposition forced upon them after they had marched to Utah, until Brigham Young obtained an opportunity to wire his great message to President Lincoln assuring him, as the first word to go over the telegraph from Utah, that Utah was with him and not with the secessionists, and was a loyal, devoted community.

This article is merely a preliminary sketch of the general field. Many more must follow it to develop the data in each of its phases. Authorities must be marshaled. Old conceptions must be crashed with new facts, and what looked like standard authority must be superseded by material rescued from the dust heaps of a forgotten day. Many scholars will no doubt find the field inviting before its data are fully garnered.

The thing we must first prepare to abandon, to comprehend the drama of the Taking of the Great West, as I believe the actors who really count most, played their roles, is the idea that such a great abundance of New England literature seems to fully justify us in holding. This is that the Great West was comparatively unknown, except for a few wandering trappers, and was unwanted and was scornfully regarded in American public esteem, when settlers forged on out from the Missouri frontier to brave its wastes.

The literature of New England that has been quoted so abundantly, turns out on further examination of the facts, to be biased literature, part of political propaganda, aimed by a certain group of New Englanders at another group of propagandists entirely. This other group dwelt mostly in Virginia and its spokesmen were as intent upon taking the Great West as the New Englanders were on preventing that idea from coming to fruition. The issue was debated as is the "League of Nations Issue" to-day. The West was wanted in the South—but for slavery. To get our new perspective into the field we shall have to bring forward for principal roles, characters whose work has all but passed from the horizon, on which we have pictured settlers in covered wagons venturing into unknown areas to face unchartered trials. Among these new characters are men of many nations. The drama they played out in the pre-pioneer West was one of lust for conquest. The stage did seem a clear one when the Settler ventured forth, but it was only because they had marched off the stage, with the issues they had fought out—not because the stage had never been trodden upon.

An interesting group of these actors came from England. They came to our own Utah country in the year 1819 and they remained there until the year 1846. Who would imagine, for instance, that our own Shoshone Indian maidens knew the Scottish reel and had danced it at many trappers' rendezvous, before they looked upon the face of the first Pioneer settler? Who would think that a Scottish giant in armor had danced around their campfires in all his medieval glory? And who would think that the very name "Bannock" is not an Indian name at all but was given to this Rocky Mountain tribe by Scotchmen who found them eating cakes remarkably like in size and shape to the Scotch oat cake or bannock cake? Only, the Indian cake was of acorn flour and pulverized grasshoppers, this mixture

cemented adhesively together by red currant jelly of Indian manufacture.

From the English group we shall have to bring upon the scene of our Far Western drama, two blithe young hunters, one of the British navy, one of the British army. And both disguised as gentlemen sports when they ranged the Far Western mountains. They hunted fort sites—and of course, worked under cover. And worked so well that it was only a decade ago that a Northwestern college professor, interested in the Great West's story, unearthed the facts that their sport suits of corduroy, their sporting rifles, their tooth brushes, and even their store of liquor, was bought and paid for on the expense account of the British army and the British navy.

These gay Englishmen, pretending a desire to hunt buffalo, were Lieutenants Ware and Vavaseur. As fort-site hunters of the early 'forties they were backed by another principal actor in our revised vision of the Great West's drama. This man was Sir George Simpson. I look for his name in vain in the index of almost every volume on the Great West. Yet he ruled it for many years from San Francisco on the south to Alaska on the north, and from Bear Lake and Ogden Valley, discovered and named by his men with the names they now bear, to the shores of Hudson's Bay.

It was he who came speeding west in the days of Joseph Smith—west from Hudson's Bay, up the Saskatchewan route to the mouth of the Columbia. And it was he who uttered the cry, "Keep every damned yankey (he spelled it that way) east of the Rockies." It was Sir George who summoned our own Peter Skene Ogden from our own Far West to London and there filled him full of plans to seize and fortify the Columbia River cape, known as Cape Disappointment, and to fortify other places, and start a real anti-yankey drive with the crest of the Rockies as the limits of American toleration.

In a later article in this series we shall give his own view of the pro-British destiny he saw for Utah and Idaho, California and Oregon, as he shook his fist in rage at Captain Sutter and Captain Sutter's American fort which commanded the western gateway to the Sierras. We shall see from his own words how he struggled to get hold of the Russian cannon that Russian agents sold to Captain Sutter, and to put them to British instead of American use in shaping the destiny of the Great West. We shall see, even, how two of these cannon were Napoleon's and how their ultimate destiny, after Brigham Young had taken a hand in the Far Western drama, was to be hauled to Utah by veterans of the "Mormon" Battalion, and to make the Sierras echo to their belching thunder as they had made the buildings of Moscow echo for the great Napoleon himself.

It was not until after I had read the British story of British desire for the Great West that I understood the first rudiments of the public life of Joseph Smith. When we find Joseph Smith running

for president of the United States, and sitting at the feet of the President in Washington with a plea that he believed America should send armed forces west, and that he would like to take the "Mormon" people, "twenty five thousand armed men strong" to Oregon and settle the Oregon issue, the Prophet's stand on this matter seems, in the light of our conventional Far Western story, to be visionary and aloof from current events. But when I had become acquainted with the British documents of the period, the Prophet's work seemed nothing of the kind. He spoke into the teeth of an armed opposition to America that had just landed thousands of marines on the shores of the Columbia River and that proposed to bring on a war before seeing Americans come in volume through the South Pass.

No American could speak out loud in those days. It would have been a breach of neutrality. Things were done under cover. Joseph Smith organized and drilled the Nauvoo Legion. It was interpreted in the light of Nauvoo affairs and Illinois situations. Interpret it now in the light of the Far Western situation, and it was a gesture in the direction of American destiny, made at a time when armed answers were all that fitted a situation of armed anti-American action.

Look west from Illinois at the time Joseph Smith made his offer of the Nauvoo Legion, and you find in the Uintah mountains old Jim Bridger. He comes into our drama for a most important role. For in his back had been two arrowheads that remained there for years before Marcus Whitman came along and removed them with a surgeon's knife. The important thing about the arrowheads is that they were *not* Indian arrowheads. Such would have been made of flint and could easily have been drawn out. They were arrowheads made of wrought iron and so built that the tips bent on striking bones within the body, and so formed vicious hooks that prevented their removal. They were British arrowheads furnished to the pro-British Blackfoot tribe, which never did become reconciled to Americans until at last it was whipped beyond recovery into final submission.

Joseph Smith was thinking as an American of the destiny of America and not of his Church alone. He was thinking in conformity with his declaration that the constitution of the United States was inspired, and that this government itself was an inspired government, erected to play a great role in the world, and not to be thwarted or driven away from its destiny.

If Joseph Smith had to make his proposals for American policy in the Great West privately to the President and under cover, he was not the only one similarly situated. President Jefferson set the fashion for secrecy when he ordered Lewis and Clark to winter on the east side of the Mississippi on their first winter out, so that they could draw army stores and army rations—but to completely disguise their army connection the minute they had passed over, since they were to

go into foreign territory and must always *appear* as mere explorers. We know how the British explorer David Thompson rushed down the Columbia right behind them, claiming all the river's waters for England, until he emerged from the north branch into the main river, and there found notice of the Americans that had gone before him. We know how in the war of 1812, England captured the American outpost in the Great West at Astoria, and how their trappers tracked the Snake River courses southwestward from Fort Vancouver until by 1819 they had reached our own Bear Lake and there set up as a winter camp which was used until their leader, Peter Skene Ogden found that Ogden Valley offered a better place for winter forage.

We have never understood the true character of Captain Bonneville's apparently rash adventure because we have not had the British situation in mind. He could not proclaim himself an American soldier with soldiers to act as his aides. So he has been laughed at for almost a century because of the fiasco he made of his work as a "fur trader." But when we cast his conduct up in the light of British actions of his hour, he emerges as a very intelligent American doing a very useful piece of work. He forted up the road to the Great West for America at a critical point in the Rockies, and of course his "Fort Nonsense" had nothing to do with Indian strategy, in the light of which it has always been judged. If we find what he was doing when others who sneered at him were getting rich winter heaps of peltries, we find he was knocking at the doors of the chain of British forts that led from Boise, Idaho, down to the great fort on the Columbia—Vancouver. And we find, in another winter when he was supposed to be loafing around foolishly, he was actually examining the winter camps of Indian tribes and studying how to fight and conquer them.

We know he was the first of all Americans to cow a Blackfoot war party and send it scurrying off the war path into the haunts of hat-in-hand peacefulness. And as for myself I got my first glimpse of the real meaning of his life work when I read a faded, yellowed, newspaper clipping I found between the leaves of an original edition of Irving's narrative of his life and times. In this newspaper clipping Bonneville pleaded with America for cavalry—for horses trained to fight and to stay in a fight, through being remounted, after one soldier had fallen from one such horse's back. He pleaded that Indians of the Rockies must be ridden down and fought horse-back style, and I traced the cavalry story through from that plea. It was taken up in Congress, a law was passed, and our own Philip St. George Cooke, after whom some say St. George, Utah, is named, was sent out as a recruiting officer for the first cavalry for our regular army. Two regiments were raised and General Kearny commanded the second one—with Cooke for one of its officers. With fifty handsome bays, fifty handsome greys, fifty handsome sorrels, and 100 handsome blacks, it wintered on the Arkansas and then took the trail—for our own

Utah country. With spurs and sabres ginging, Kearny marched it up the valley of the Blue, across to the valley of the Platte, up the Platte to the Continental Divide—and Cooke went on over with a detachment until in 1845, he and his men bivouacked on a branch of Green River a year before Cooke was destined to lead the "Mormon" Battalion, as the armed fringe of the Westward migration, when it made its way from Leavenworth to the edge of the Western Sea. As Bonneville pleaded that it should be—the Dragoons went into Indian service to open the Sweetwater trail to the West.

We know that the "Mormon" Battalion was much more than a battalion—that it was the "Army of the West"—and was so jeered at by even its immediate commander as he contemplated, jestingly, Colonel Kearny becoming general on the strength of having such a formidable army to command.

But the very method by which it happened that this battalion, (save for a handful of these same dragoons Bonneville had given America a vision to create,) became the "Army of the West," forms a most dramatic chapter in our revised drama of the Great West's Taking.

Picture, then, the situation in front of the "Mormon" people when Joseph Smith occupied Independence, Missouri, and later moved to Nauvoo, Illinois. Americans were trying to go west as Bridger had tried. One of the greatest of them, Jedediah Smith, had been forced to knock at the doors of the British Fort—Vancouver, after his men had been massacred and his peltries stolen by Indians admittedly inspired by a slave of one of the head men of the British fort. He had been forced to sign an agreement never again to cross the Rockies—which he kept as a Christian gentleman after 1829. Others of these Americans had been worsted in battle, and came to the Missouri frontier, with bloody hands crying out for help and succor.

The battles sometimes occurred in our own Ogden Valley and in our Cache Valley, sometimes on the Green River, sometimes on the Bear, and sometimes in the Teton country or in Ross's Hole, named for Alexander Ross, one of the greatest of the British leaders, after John McLoughlin and our own Peter Skene Ogden—the American who turned Britisher during the Revolution, and then turned American again when asked to do what he would not in carrying out anti-American policies in our Great West.

Who would hear these trappers and traders of American birth? We now come to the reason for New England hostility to the West. New England ruled America then. She was the center of American wealth and prestige. She saw that if new states were carved out of the Middle West and the Far West her prestige would suffer. When Daniel Webster berated the West he had one thought for the West and two for New England. And besides he was busy over the codfish issue. New England fishermen were being told to stop dry-

ing their fish on the sandy shores of Nova Scotia. A treaty must be negotiated with England to open these Nova Scotian sands to Boston cod fishermen or that industry, bulwark of New England revenues, would perish. He was doubly "off" the Western issue.

In the South were men equally ready to evade it, publicly. The Slavery issue was coming to the fore. With the Slavery issue behind him, and the Far Western issue in his front, Joseph Smith spoke where others in the political field remained silent. "Let me go and take the West" he pleaded with the President. British warships were then, as all our frontier knew, riding beautifully at anchor in the Columbia and their thousands of marines were drilling ashore to carry out Sir George Simpson's admonition to "drive every damned yankey east of the Rockies."

We will know how truly Joseph Smith spoke for American destiny when he spoke up for the Great West, when we realize that he ran for president on the issue that elected Polk. His "let me take the Nauvoo Legion, and fortify a road to the West," was merely sloganized by Polk's adherents when they ran the successful candidate on the issue "Fifty-four Forty or Fight."

Bridger and his friends had been appealing for years at their outfitting station on the Missouri frontier—at Independence, and at Franklin, and at St. Louis—for the kind of armed help needed to take the West for America. Joseph Smith created the national issue of whether or not to give it to them. And as he shaped the issue he made it the prelude to what actually eventuated.

Recalled from a journey to this same Great West to be assassinated as a martyr to his course in life, his people went right on singing their Hymn of Migration,

"O, Upper California
That's the land for me."

That was the manner in which Joseph Smith taught his people to look forward to the Great West. And Brigham Young took hold with a bold and strong determination, just where Joseph Smith left off. Behind them always was another force, looking forward towards the West, from 1824 on. I have read in the *Congressional Gazette* the speech of December, 1824 by the spokesman for this force. His name was Floyd—John Floyd of Virginia—uncle of the same Floyd from whom our Camp Floyd, in Utah, took its name before the Government cancelled that name as belonging to one who had not been faithful to the Government of which he was a trusted officer.

John Floyd of Virginia urged in Congress, in 1824, that the Great West be taken—and by Southern action. He wanted Missouri settled by the South, at the same time he wanted Missourians, or Virginians and Kentuckians, who were the fathers of Missourians, to pass on to the Western seacoast. He saw in all this territory good pro-slave areas for a future day. Why this was so, and the enormous

boon that was to come to Virginia for making it so, will form a chapter by itself in this narrative.

In the meantime how ridiculous it is to read stories, assaulting the character of Utah's people such as three I have just finished, written in the past two years. All are based on the idea that Johnston's Army paid a friendly visit to Utah when her people turned rudely and rebelliously upon it. When we know the pro-slave politics of the era and note that Floyd, who sent the army as Secretary of War, fled Washington as the Rebellion started while General Johnston was killed in the midst of the South's nearest approach to victory, we shall then be able to tie these incidents in with hundreds of others, all of which show that when Johnston's Army started for Utah a Southern cabinet dictated moves to hold and bring every other Far Western state to the side of Southern sympathy. It instigated movements at Santa Fe, in Idaho, at Walla Walla, in Oregon, in California, and in Montana, none of which could be immediately identified as such.

We find, then, a pro-slave determination that the West shall be Southern in sympathy, antedating Joseph Smith's arrival in Missouri. How this sentiment affected the course of "Mormon" Missouri settlements will be taken up in the next article.

The Chili Harvest

Out in a Mexican pueblo
Now ripe is the chili harvest,
Turned are the pods in the garden rows
To scarlet and crimson gay;
Where Barbarita is bringing
The full ripe pods for the stringing,
And Chonita upon the twine
Is threading the pods today.

Barbarita, the little wife,
Chonita the pretty daughter,
By the casa of Parea,
An eaveless adobie home;
Near to the cottonwoods resting,
Close to the riverside nesting,—
Brown folks of the bosket lands
Who till the bottom loam.

Chilies and brown frijoles
Now yield their little garden;
Ripening is their field of corn
And fat are the pigs and goats.
Payson, Utah

And Barbarita is singing
While in the chilies bringing,
And Chonita a roundelay
Over the garden floats.

Soon, on the gray adobie walls,
The strings of crimson chilies,
Hung in festoons up to dry,
Are brilliant as flaming flowers;
While Chonita is musing,
And in her fancies choosing,
What she shall wear at the *baile*
In the festive evening hours.

Rich is her dower of contentment;
Bright is her hopeful fancy;
As glow the chilies in the sun
So gay her future seems;
Tripping in tuneful measure
Her life is a round of pleasure,
And the Mexican chili harvest time
Is life in the joy of dreams.

JOSEPH LONGKING TOWNSEND

THE HERITAGE AND PROMISE

BY JOHN HENRY EVANS,
AUTHOR OF "ONE HUNDRED YEARS OF MORMONISM"

Part III

II

Notwithstanding "all men are created equal" politically, as Thomas Jefferson reminds us in the Declaration of Independence, still in every other respect—in physical qualities, in native ability, in mental endowment, in spiritual power—they differ very greatly from one another. It was so in the pre-existent world, when we were only unembodied spirits. For, as the Book of Abraham tells us, there were upstanding "intelligences" in that "first estate," whom God chose to be His "rulers" in the earth-life that was to follow. And certainly it is so here, as the most superficial observation will show. Not only so, but men differ in the kind of "gifts" they possess, as well as in the degree of their intelligence. Some are executives, some artists, some thinkers, some mechanics, and so on without limit. As to why these differences exist, we are not here concerned; we are interested only in the fact itself.

Now, out of these differences among men arises the need of leadership. To quote that luminous passage in the writings of Abraham to which we have already referred in this same connection: "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than them all." The inevitable inference from this statement is, that God is God by reason of His superior intelligence. And all down the line of spirit-life doubtless the same thing is true. Normal conditions being taken for granted, the spirits higher up are there because they are more intelligent than those lower down. This fact accounts for the prominence in the ante-mortal sphere of Jesus and Lucifer.

Essentially the same condition exists in this world, in the absence of "pull" of some kind—family, political, business, or other. Men under natural circumstances tend to find their own level, just as water does when left to itself and not run through pipes by force. And that level is always determined by their degree of intelligence in the sense used by the patriarch in the passage just quoted. The leaders rise to the surface by a power within them. In every group of men some one of them stands out in the recognition of the others. These others "look up" to him. Said a large employer of labor to one of his managers one day, who had asked him how to pick out the leaders: "Don't pick them out. They'll pick themselves out. Watch the men—all of them. You'll find pretty soon that they'll gather round certain ones, asking them questions how they did this or that. These men to whom the others go are the natural leaders. Take them." And

this is always the case. While it is true that, in a truck-load of potatoes, the large ones sink to the bottom, exposing the little ones; the big men, in any group whatever the size, always rise to the surface, hiding the small ones.

Progress is due chiefly to leaders. "The initiation of wise and noble things," says John Stewart Mill, "comes and must come from individuals, generally from some one individual." For confirmation of this fact we have but to turn to certain outstanding names in connection with the movements of history—Stephenson, Bell, Morse, Marconi, and Edison, in the field of invention, which has changed our material environment so greatly; Alexander, Napoleon, Wellington, and Foch, in the domain of war, which is mainly destructive in its effects; Washington, Bismarck, Gladstone, Lincoln, Wilson, in the department of constructive statesmanship; Aristotle, Bacon, Darwin, in the field of science and speculative philosophy, which paves the way for inventions; Homer, Shakespeare, Browning, and Hawthorne, in the realm of literature, which embodies not only the spirit of the age in which it is written, but also the greatest reaches of the spiritual forces in man; Moses, Mohammed, Luther, Joseph Smith, in religion, which is all inclusive in its higher lifts. "Universal history," Carlyle says, "the history of what man has accomplished in this world, is at bottom the history of the Great Men who have worked here." The world cannot get along at all without leaders of deed and of thought, even though it may refuse to follow them till long after they are dead.

Never is there lack of opportunity for leadership. "There is always room for the man of force," Emerson tells us, "and he makes room for many." The world is always shouting for a Man, but only on rare occasions is there a Man ready to answer the call. We are forever looking for some one on whom we can turn our spotlight without being disappointed when he is in it. In no country today can we point to an outstanding figure that would answer to Carlyle's phrase about the call for the great. Lenin, in Russia, that great sprawling commonwealth which is so distressingly in need of leaders, is dead, and with him all hopes of the establishment of communism, the dream of his life. Mussolini, in Italy, has force of character enough, but it is doubtful whether that character is of the sort that will lead his emotional followers into something that is of permanent value. Woodrow Wilson, too, is gone, whose passionate yearning was for a world-state that would end forever the hideous spectacle of war and herald the dawn of that long-looked-for era when all men should "brothers be, an' a' that." At this very moment both of the great political parties in the United States are searching with a microscopic eye for leaders to win for them the victory in the presidential election of 1924. And we hear on every hand, in Congress and out and from partisans and non-partisans, that the low ebb of statesmanship in our national legislature has been reached. Clearly, therefore, the leadership of the future comes from the boys and girls of today.

There are two general classes of leaders. On the one hand, there is the man who thinks, who contemplates, who experiments. John the Beloved apostle, in the New Testament, is a notable instance of this type of leader. Then, on the other hand, there is the man of action, the executive, the man who brings things to pass, as we say. Of this class, there is no better examples than the apostle Peter, in the same good Book. Sometimes, as in the apostle Paul, we have the two types represented in one and the same person. In our own Church history Joseph Smith belongs to the first class, and Brigham Young to the second.

Thought always precedes action, although we often find the idea developed by one and applied by others. Pasteur devoted most of his mature life to the development and verification of his germ-theory. This fertile thought, when it finally got hold of men, began to work like a veritable germ itself in minds that were more "practical" than that great scientist's, till now we have it resting as the basis of all our sanitary measures. People pay taxes to employ men to carry away the refuse from our kitchens, to inspect the milk that comes every morning to our doors, to examine our children's eyes and throats and mouths in the school-room, to inquire into the methods by which vegetables and fruits are canned in the factory, and to do a hundred things that would have greatly interfered with the peace of our forebears. Roosevelt, on the other hand, often got his first suggestion from some of the experts under him. Conservation is an instance. This idea he received from Pinchot. While the idea originally was limited to the conservation of our forests, it quickly widened till it included other natural resources and man. Roosevelt's dynamic personality coupled with his powerful position in the government pushed conservation to the forefront of American thought, where it still is.

What qualities should a young person look for and cultivate in himself in order to develop a leadership that is really effective?

(Answered in the September Era.)

Worth Living For

It's a day of real sport worth living for,
The day you applaud your competitor,
It's a capping event in your own career,
The day you revere an old compeer,
It's a climax to court in a round of days,
When your energy turns to your enemy's praise,
It's a triumph complete and a real conquest,
When you feature your neighbor at only his best,
It's achievement rare and you are the sport,
When you show up your rival in good report,
It's a vision sublime and it's yours to scan,
When you paint only good in your fellow-man.

Mesa, Arizona

BERTHA A. KLIENMAN

WE ARE HERE!

*An Address at the M. I. A. Jubilee Conference in the Tabernacle
Sunday, 10 a. m. June 7. 1925.*

BY JUNIUS F. WELLS

"And ye shall hallow the Fiftieth Year and proclaim liberty throughout the land unto all the inhabitants thereof" * * *

"Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh [sixth as applied to us] month. In the day of atonement shall ye make the trumpet sound throughout all your land."

I have looked forward to the Jubilee year of the Y. M. M. I. A. for a long time. It may be remembered that, speaking from this stand ten years ago, I fore-shadowed our fiftieth anniversary, suggesting that it should be fittingly celebrated—especially by the consummation of three things:

1. That we should have a thousand Associations and fifty thousand members.

2. That fifty percent of our members should be actual observers of the Word of Wisdom.

3. That ten percent of our members should certify to having read the Bible through—every word of it from lid to lid.

Officers and members of the Y. M. M. I. A. I congratulate you upon the realization of the first of these forecasts. Today we have in the Stakes and Missions more than one thousand Associations and more than fifty thousand members.

I hope—well I will say I believe, at least fifty percent of these are actual observers of the Word of Wisdom—they do not use tobacco—they do not drink hot nor strong drink—they are sincerely trying to do and to keep the commandments of God that they may realize and rejoice in the wonderful promises of that revelation.

As to the third—the reading of the Bible through—I suppose that we have been negligent, and have not followed that up—at least we have no reports nor certification of the fact.

It is now too late to secure these for this year; but it is not too late to begin to prepare for them, and much may be done before the year is over towards securing a splendid showing for our next annual report.

That brings me to the prime purpose of this Jubilee Conference.

At the annual reunion and banquet of the General Boards, March 18, 1925, I responded to the toast: "The Root" and in it expressed my thought about as follows:

"Let us begin forthwith to prepare the ground; roll off the rocks, grub out the sagebrush and, ladies, permit me to suggest that you might find it helpful to gently top off some of the empty-headed sunflowers and smudge the thistle-

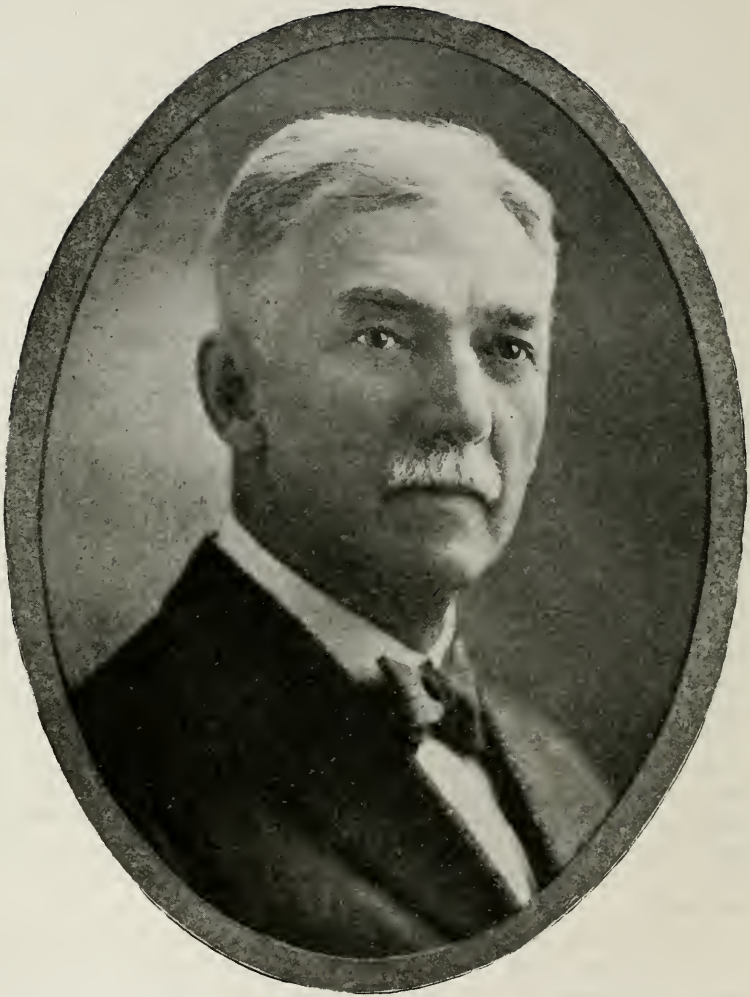
down—which are beautiful to look at but pernicious when the frivolous breezes of the summer time shake their unfruitful substance to the ground, polluting the pure seed we are trying to propagate there. Let us send out our notices, advertise our intention to celebrate our Jubilee jubilantly; call the youth of Zion to attention by the clarion voice of all the authority here present; then, at our conference in June, sow the seed, broadcast it abundantly on this good ground that it may take root downwards—and for the rest of the year cultivate, nourish, develop the Root with vigilance and great care. We shall be disappointed then, indeed, if we do not get many, very many of our members on their feet bearing testimony, with delight in the exercise of the gift of God that is within them.

"We wish to get every member of the Y. M. M. I. A. and of the Y. L. M. I. A. also, down on their knees praying to know it, and up on their feet testifying that 'Mormonism' is in fact the Church of Jesus Christ and the Kingdom of God on earth. We can hope to do this by taking the double course mentioned by President Brigham Young when he said: 'As many people have obtained a testimony while on their feet bearing it, as down on their knees praying for it.'"

The Program Committee, you will observe, have generously provided in the varied and splendid exercises of the conference, opportunity for "sowing the seed," that is for bearing our testimonies to each other and broadcasting them to the world. I said generously—perhaps from my point of view this is an exaggeration—for I am quite intent upon maintaining this exercise fundamentally and continuously and profusely in all our gatherings, in the Ward Association meetings, in our Stake Conventions and in our Annual Conferences. I believe I am regarded as extreme in this. I have been told that someone said: "If Brother Junius F. Wells had his way and could arrange the program he would have every one of our hundred thousand members bear testimony at the Jubilee conference." Well I presume that is more or less true, and, in some manner, it is more or less true that he is having his way; for in the five days' celebration, which we have so happily begun, the combined testimony of these two great organizations will be expressed in such a manner that all our people, and indeed civilized mankind generally, will be better informed and be bound to take notice of our existence as a Mutual Improvement Association of young men and young women, having no equal nor counterpart in any other church or community of equal numbers upon the earth.

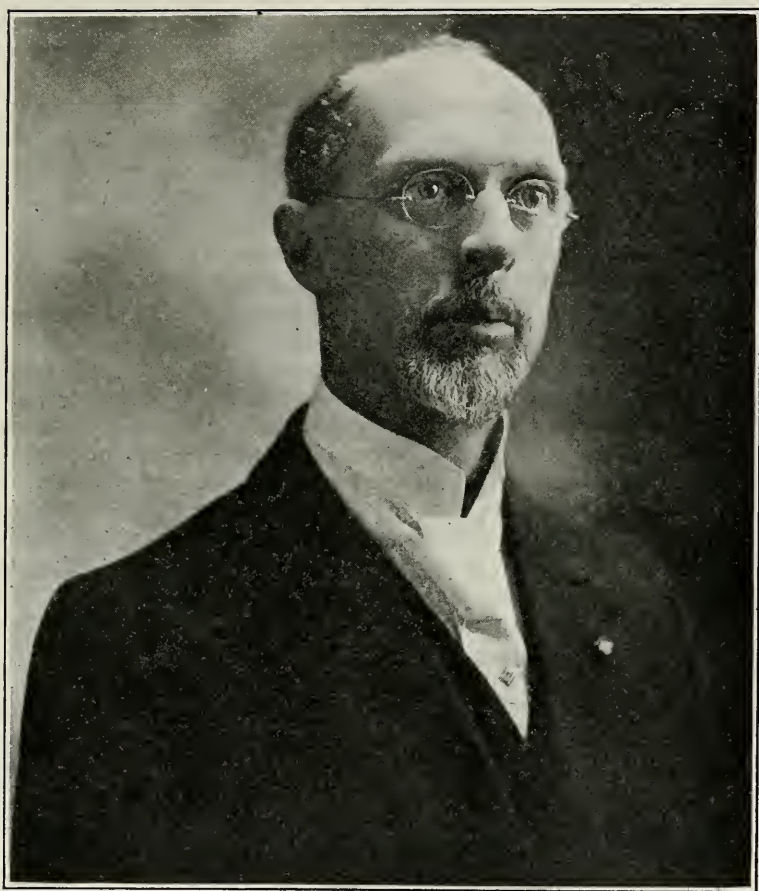
Upon the occasion of our first General Annual Conference held in this building, June 2nd, and 3rd, 1888 (we had held many single session semi-annual conferences before), in an Epistle of the General Superintendency, addressed to the officers and members of the Y. M. M. I. A. throughout Zion, the following tribute to the M. I. A. pioneer of us all, President Brigham Young, was read: I quote from it;

"An appropriate time has been chosen on which to hold your first General Annual Conference, for it is eminently fitting that the young men of Israel should thus honor the illustrious statesman, colonizer and Prophet Brigham Young, by holding their conference meetings on a day so near the anniversary of his birth. He was inspired to organize the Mutual Improvement Associations throughout Zion. With delight you can revere his memory; for distrust of the young men of Israel



JUNIUS F. WELLS

The Leader of the Y. M .M. I. A. in 1875, as he appears today.



SUPERINTENDENT GEORGE ALBERT SMITH

The Leader of the Y. M. M. I. A. in 1925.

never marred his great mind. In them he had unbounded confidence, and for them unlimited love. The Almighty endowed him with the faculty of reading men more accurately and more thoroughly than most people read books. The study of human hearts and the analyses of human minds enabled him to distinguish between the good and the bad. By the inspiration of the Holy Spirit frauds stood rebuked, while the sincere rejoiced in his presence, and were comforted by his love. Noting the yearly harvest of death, and comprehending as few men comprehend the magnitude of the great work in which we are engaged, he fully sensed the responsibility that must ultimately rest upon you in bearing to a victorious consummation the Church and Kingdom of God."

We are here, Uncle Brigham, (with apologies to General Pershing), President Brigham Young, we are here, standing on our feet, fifty thousand of us, in this year of Jubilee—bearing our testimonies, as you said that we should fifty years ago on the 10th of June, 1875; and bearing witness today that you were a prophet of God.

You M. I. A. Pioneers lift up your hearts and honor the memory of the M. I. A. Pioneer of us all, President Brigham Young.

We are here, President John Taylor, as aids, helps in governments to the Priesthood of the Church and the Kingdom of God, as you said we should be, on that morning in your office in the spring of 1878, when you sent Elder Hardy and me to organize the Stake Superintendencies. Are we aids, helps and governments in the Church? Consider the poll of its officials, just taken, from the President down to its bishops. We sent out twenty-six hundred cards in April asking for an expression of appreciation in that respect from them. We have returns from two-thirds of them. Their universal testimony is that as such our service has been valuable beyond expression. I presume that nine-tenths of the Church officers this day have been members of our Association. And so President Taylor, we honor your memory as a prophet of God.

We are here, President Wilford Woodruff, bearing off the responsibility of the Church and Kingdom of God, as the Lord revealed it to you, when your heart was faint with fear concerning the youth of Israel and you sought the Lord down in the woods of Arizona to know somewhat of the future; when it was revealed to you that the Lord already had among the youth of his people those who would bear off the Kingdom triumphantly and you were commanded to cease your troubling on that matter. You did so, and there has never been a day since when it has not been perfectly apparent that there were young men and boys fit to be, and to become, leaders of God's people. And so, dear President Woodruff, beloved of us all as our first General Superintendent, we honor your memory and praise you as an inspired seer of the future and prophet of God.

We are here President Lorenzo Snow, though some have died and passed to their reward whom you admonished that day in 1899, and promised that if we would pay our tithes and keep the Word of Wisdom that we should never deny the faith. Those of us that have gone, died in the faith. God help the rest of us that we may do

so, and continue to prove you, President Snow, a leader of righteousness and a prophet of God.

We are here Brother Joseph F. to show you that we are on the way to become "the head and not the tail," among people, as you said that we should when you spoke at the M. I. A. Conference in October, 1883, and the Spirit of the Lord prompted you to say:

"The day will come, and it is not as far away as some suppose, when it will be deemed a great honor to be identified with this Association and this people. We may be scoffed at by the ignorant of the world, but the well-read and intelligent have ceased to look upon us with contempt. While they do not know that we are right, they are afraid we may be. The day will come when Zion will be the head and not the tail, when God will sit among his people, and the wicked look upon them with awe."

That is but one of scores, perhaps hundreds of prophetic utterances of our beloved leader, friend, brother. He never grew old, as some men do with the lapse of years, but he was in heart and sympathy, in loyal devotion and love the same young man among young men to the last:—so long our counselor, guide, and General Superintendent. Blessed is the memory of President Joseph F. Smith. "He was a man, take him for all in all; we shall not look upon his like again."

We are here, Brother Moses as, so many times in the best and happiest days of your life, you thrilled the hearts of thousands, when with rare eloquence, in the light of the Spirit of your calling and with perfervid pen you pointed the way with lofty aim to every triumph that youth can aspire to. Happy memories Elder Thatcher of those days, when they were glorified by the inspiration of God in you.

We are here, John Henry Smith, as you foresaw it even from the first. Do you remember, when you wrote the *Deseret News*, March 16, 1876 and commended Elders Hardy and Morris Young to the consideration of the people on their first tour of the Territory? You said: "Our labors up to the present have been attended with success and we have bright prospects for the future." Another time, when we organized the South Cottonwood Association in December, 1876 and you promised the youth lives of usefulness and old age of honor if they pursued the course of the M. I. A. I had a letter yesterday from one of those boys. He is seventy-five now and a patriarch in the Church. And so, Brother John Henry, you also are among the prophets.

We are here, Father Wells, as you so constantly and so boldly declared that we should be. Your memory is precious above all. I cannot speak of it; but will let one who wrote me when your call came and you passed from among us. He referred to one of the most important meetings ever held by the officers of the Associations. It was in 1887, when we were introducing the First Year's Course of Reading. President Woodruff, Elders George Q. Cannon, Erastus Snow, Moses

Thatcher and other leading men were there and the meeting was one of thrilling interest. Elder Thatcher wrote to me:

"I shall never forget the inspirational remarks made by your father in the old Social Hall on the occasion of a Young Men's Mutual Improvement Association gathering there, when he spoke so beautifully about the tread of coming Israel, whose footsteps he could hear, and they were music in his ears. The light of heaven shone in his grand lion-like face, the wrinkles of which were softened and made to glow like rays from the throne of God. The sound of the tread of Israel's approaching triumph and glory will ever be in his ears, in the land of peace and eternal progress whither he has gone."

And so President Daniel H. Wells was a prophet. He saw, in as clear a vision as ever comes to men, the tramping of the multitude of the sons and daughters of Zion, which you will see in verity next Wednesday in the Parade of the Banners.

We are here, Dr. Hardy. I wonder if you are happy in the consciousness of the fruition of your stupendous labor; for it was you who lived and moved and had your being as in a grammatical diagram, so methodical and logical were you; you that systematized our work; you that laid the foundation of all our manuals and prescribed the courses of progressive study in the Associations; you who first distributed tracts of the first principles among the young men of Zion and taught them to read religion rather than trash, to form cabinets and study nature rather than roll cigarets in wanton idleness; to be gentlemen, when so many of them were hoodlums. Who shall measure the immensity of your service as an organizer, instructor and faithful servant of the young men of Zion? No man deserves higher praise than Dr. Milton H. Hardy from the Y. M. M. I. A. and so we honor your memory today, dear friend and fellow laborer, among the highest.

It is hard to think of you and not mention that grand old stalwart whom you discovered, who became your chief lieutenant and collaborator in enlarging the scope and field of the manuals, that you had pioneered. Where are you Dr. George H. Brimhall? Oh, he is here and shall speak for himself later in this conference. He is like a river of living water flowing down from the mountains, spreading itself in directed channels over fertile fields, producing annually—perennially, as the fruit of his husbandry, great crops of converts in boys and young men of character, some thirty, some sixty and some a hundred fold.

Now I cannot name the names and speak in detail of all those who in the early decade, or two, or three were the hard workers, the inspired leaders among the Associations. I can only congratulate them, living and dead, and in loving camaraderie mention a few (those I omit are just as dear), and say to them:

We are here, Rodney Badger, Nephi Clayton, Benj. Cummings Jr., Richard W. Young, George F. Gibbs, John Nicholson, Orson F. Whitney, Joseph A. West, Benj. Cluff Jr., George C. Lambert, Lyman

R. Martineau, Edward H. Anderson, Thomas Hull, Moroni Snow, James E. Talmage, Brigham H. Roberts, Anthony W. Ivins. I say we are here in the realization if not wholly, in great part, of all that you dared to hope for—that you strove with earnest zeal to make us. When I reflect upon the varied contributions given direct to our magazines and standard books covering the basic studies of our organization, Religious, Scientific, Historical and Literary, coming from the deep thoughts, flowing lucidly from the talented pens of the Andersons, Nephi and Edward H., of Dr. Talmage and notably of Elder B. H. Roberts, my heart is full of gratitude to them and I bless the memory of those that have died and I praise to your faces those of you who live and were the early propagandists of our Cause; you so true and faithful, who still abide, exemplars of its worth—an inspiration to all who seek the benefits and blessings of the M. I. A.

Now I must conclude with one other personal allusion and a comment on our Memorial Banner.

We are here, Brother Heber, look upon these assembled hosts and let your heart rejoice—that great heart of yours, which from the first has throbbed with fervent hope and earnest prayer, with abounding faith, and never despair. You know that this Mutual Improvement work is of the Lord. You know, as I do, that but for the favor and blessing of the Almighty it would not have survived and grown and prospered as we now behold it. You know, and have often declared it, that God heard and answered your prayer when you sought him to take the place and part in it that your heart desired—the great and noble part you so diligently, untiringly performed and from which you have derived benefits, “beyond your power to express.” You also are among the prophets—a true and faithful servant of the people. Lord bless you, President Heber J. Grant forever, and let all Israel say Amen.

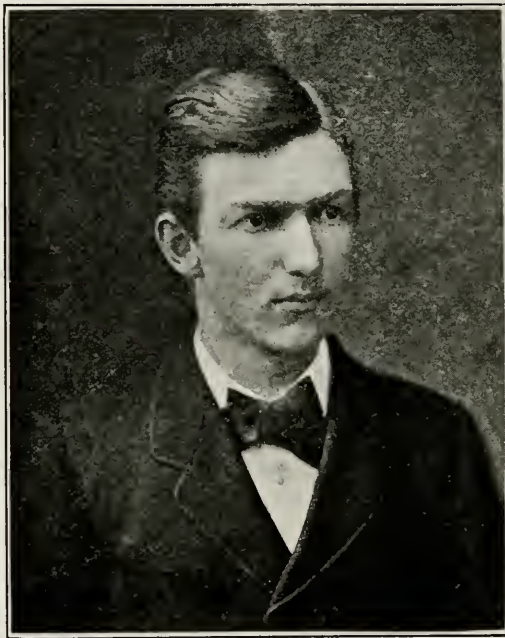
Now, my brethren and sisters, you have listened to me with much fortitude and patience and I shall not detain you much longer, but I want you to look upon our new banner. You will see the Pioneer banner, which was carried in the Jubilee Celebration of the Church on the 24th of July, 1880, by Elder Horace H. Cummings on a big bay horse, forty-five years ago. He is going to carry it again next Wednesday on a big bay horse (not the same horse); and I intend to ride behind it in an automobile, as I walked behind it on that other occasion. Now, to lead our great Parade of the Banners and to celebrate our Fiftieth Y. M. M. I. A. Anniversary, we have had a new banner made in which I trust we shall all take pride and pleasure. It is not only intended to commemorate this Jubilee, but it is designed also to memorialize a somewhat closer union than heretofore of the Young Ladies' Association with ours, upon their gracious acceptance of our Motto, which henceforth has become theirs. This motto was first brought out, in relation to the M. I. A. work, on the subtitle page of *The Contributor*, volume one, number twelve, and

continued thereafter in all the seventeen volumes of that magazine and in its successor *The Improvement Era*:

"THE GLORY OF GOD IS INTELLIGENCE."

Let us pause for a moment and consider this motto. Whence comes it?

Not from the Psalms of David nor the Proverbs of Solomon,



JUNIUS F. WELLS

The Y. M. M. I. A. Leader as he appeared in 1875.

nor from the wisdom of Job, nor the poetic flights of Isaiah. Not anywhere in the Bible is it found. Nor fell it from the lips of Nephi or Alma or Mosiah or Moroni. It is not in the Book of Mormon.

Nowhere in the writings of the great philosophers, in the rhapsodies of the Christian Fathers, in the homilies and sermons of the doctors of divinity of olden or modern times shall you find this simple sentence.

We must go to the revelation of God himself for its origin. Spoken to the prophet of the last dispensation, recorded and given

to men by Joseph Smith, the youth that was unlearned, came **this** incomparable combination of six words, at once forming the most perfect and significant sentence of any language—"The Glory of God is Intelligence."

Let us examine them. I do not think the word intelligence should be taken in its narrower definition, meaning to have information; but in its truer and broader significance—the power to know. This is the Godly gift which distinguishes and elevates created man above all other created beings and qualifies him to name and govern and have dominion over them. Yet how far beneath is he by comparison—only a little child in intelligence—though a son of God with the right of inheritance, the ambition and faith to attain the perfection of the Father, whose greater Intelligence knoweth and comprehendeth man himself—his origin and existence in spirit and body, mortal and immortal, everlasting. Who also knoweth the marvels and mysteries of every created earthly thing, great and small, in all their generations and development; together with the wonders of the starry heavens and the laws of their control and governance. By what power cometh this vast knowledge? Intelligence—the power to know. Possessed in part it is the impulse, the sure guide, the safe director, which leads man in his spiritual and temporal career onward and upward to the heights of heaven. Possessed in its perfection it is the Glory of God. Personified, it is God; to whom we lift up our hearts in adoration and love; before whom we humbly bow down and worship, in Spirit and in Truth. Amen.

Humility

Give me thy counsel, Lord,
Thy guiding hand when I grow weak,
Lest I forget
My need of love and sympathy—
Tomorrow's strength, I asketh not today,
Teach me but to obey.

For thou art the unseen hand that
Guideth me, O God,
Sometimes against my will, perhaps,
But always there in time of sorest need;
Then: teach me to bow down in humility,
At thy command,
Nor, ever asking why.

Teach me obedience, God,
Lest I forget thy sovereign will,
That thou art him who maketh nations weep,
Who causeth kings to fall,
Then, why not me?
O Lord of Hosts,
Teach me humility.

Nounan, Idaho

NELLIE SKINNER

RECOLLECTIONS

BY B. MORRIS YOUNG, AN OFFICER OF THE FIRST Y. M. M. I. A.

My early association with the Young Men's Mutual Improvement Association made a profound impression upon my mind and left upon my character an influence for righteousness which has enriched all my life, strengthened my testimony, and aided me in developing and maintaining the principles of truth in my home and in all my public and private affairs.

My recollection concerning the first Y. M. M. I. A. is of the 9th day of June, 1875. Brother Junius F. Wells told me there was going to be a meeting in the 13th Ward assembly hall June 10, at 7 o'clock, to begin organizing the young men, and asked me to see as many as I could of the boys, and tell them of this meeting. I remember well calling on Prof. Charles J. Thomas as he was a great friend of mine, and we thought a great deal of each other. I told a number of the boys about the meeting, but I do not remember their names. According to appointment we met on that occasion. Brother Thomas and I were among the first on the ground in front of the 13th Ward assembly hall, the boys gradually came, until we had fifteen or twenty young men and quite a number of older men. The bishop came and went in the meetinghouse which was pretty well filled. Most of the young men still stood on the outside waiting for Junius, as he had not yet appeared. He finally came, seemed glad to greet us, and said: "Come on, boys, let us go in." Some of us hesitated, for we were all bashful. I well remember President Heber J. Grant, (he was about 18 years old) for he was the tallest one in the crowd. Brother Wells finally got us all to go inside; we took seats with the older people in the audience. Then Brother Junius called a few of us to come to the stand, but the boys were too modest to face the people. He finally got some of us to come. I will state that Brother Wells tried to get Bishop Woolley and some of the other bishops to go up on the stand, but they all refused saying, "It is your meeting, not ours." Brother Wells called the meeting to order. Professor C. J. Thomas led the congregation in singing. I am impressed that it was, "We thank thee, O God, for a prophet," but am not sure. I was called to open the meeting with prayer. Singing by the congregation. Brother Junius F. Wells occupied the time for three-quarters of an hour, explaining the object of the meeting. He spoke upon the necessity of young men getting testimonies for themselves and not to be depending on the testimonies of their parents. He stated that President Brigham Young had called him to begin organizing the young men and had given the name of the society—That it was to be The Young Men's Mutual Improvement Association. He asked the congregation to accept this name and to organize a society in the 13th Ward, and offered the

names of the following to be officers: Henry A. Wooley, President, B. Morris Young, First Counselor, Heber J. Grant, Second Counselor, Hyrum H. Goddard, Secretary.

Then he asked all those who were willing to join to come to the stand and enroll their names at the close of the meeting.

Benediction by Charles J. Thomas.

My father's mind was considerably exercised over the conduct of some of the young men of those days, not only his own sons, but those of his friends, for youth is the same yesterday today and forever. Father knew that youthful vigor and ambition needed guidance and direction into paths of safety and righteousness.

My first knowledge of his feelings on this subject came about through his sending for me to come to him in his bedroom which was then located in the southeast corner of the Lion House. This occurred on November 7, 1875, about ten o'clock in the forenoon. As I entered the room he stood near the south window looking out doors. He turned as I entered and said to me:

"Morris, I have received a letter from Brother Junius F. Wells who is now on a mission in the Eastern States. He makes report of the work he has been doing in organizing the Young Men's Associations. I want this work to continue and grow. I do not want it to die out. I am going to appoint Brother John Henry Smith, Milton H. Hardy and yourself to take up and continue this labor. I want you boys to travel throughout the territory. Visit every settlement and organize in each ward these associations. I have prepared a letter which I will give you, and you are to deliver this and convey to the people my wishes as expressed in this letter."

Some other conversation ensued about the details of the trip, but father was a man of few words, and he always expected men, when he put a mission upon them, to use their own minds and develop their own plans in order to carry out that mission.

He did not try to think for other people. He wanted each man and woman to learn to think and act for themselves. I knew this, and so I asked father no questions, but went out to do as I was requested.

I took his letter with me and made an appointment to go to the Twelfth Ward meetinghouse where Brother Milton H. Hardy was teaching school. He read the letter and was greatly surprised but he said:

"I will be pleased to go with you, as soon as my school is out, which will be in a short time. I will arrange for someone to take my place in the school."

Then I went to the Utah Central freight office, where Brother John Henry Smith was working, loading freight, and I handed the letter to him to read. He, too, was surprised, but pleased that he had been thus chosen by father. However, he said:

"I can not leave my work here now, but you boys go and do your

duty, and as often as possible I shall be pleased to go with you. When you arrange to visit the wards in the city, in the evenings I can come with you."

Brother Smith, Brother Hardy and myself made an active campaign throughout the whole city, and before a month had elapsed we had visited each ward and completed organizations in all of the places we visited.

In December, 1875, we began our trip to visit the settlements and organize associations throughout all the wards and stakes of the Church.

We enjoyed the work very much indeed, and the Lord was with us. Everywhere the bishops received us cordially, and the priesthood and parents gave every assistance possible in the development of this new and much needed work.

When I saw the results of that early activity, as they were manifested during the Jubilee, I can partly realize what a force for good these organizations have been during the last half century. I would not say that my father builded better than he knew, for he was a prophet of God, and vision of his mind no doubt leaped forward into the future, seeing not only the goodly results we find today, but viewing as well what a tremendous loss to the community it would have been if no such organization had been founded.

My father's great desire was for each young man who came into these organizations to secure for himself a testimony of the mission of the Lord Jesus Christ, who died to save mankind, and of the mission of the Prophet Joseph Smith who also died that he might bear testimony to the world.

In closing I would like to say, in the words of my father, which have had a lasting impression with me:

"I am proud of my religion, it is the only thing I am proud of on this earth. I may heap up gold and silver like the mountains, I may gather around me property, goods, and chattels, but I could find no glory in that, compared with my religion. It is the fountain of light and intelligence, It swallows up all the truth contained in the philosophy of the world, both heathen and Christian, it circumscribes the wisdom of man, it circumscribes the wisdom and intelligence of all the world, it reaches to that within the veil. Its bounds, its heights, its depths, its circumference, no mortal can comprehend, for it has none."

God bless the Y. M. M. I. A. and the Y. L. M. I. A..

Dr. William Brady says: "If a man uses tobacco excessively or drinks moderately or 'socially,' or has litigation spine, his children are more likely to be epileptic, hysterical or 'queer.' Poor stuff begets poor stuff."

CANADA CALLS THE TOURIST

BY FRANK C. STEELE.

Why not choose Canada for your motor trip this season? Those who are scanning road maps and guide books could not do better than to call a halt and decide on a trip into the northern Dominion where they will be on foreign soil, yet among brothers. If it happens to be a set of jaded nerves that are crying out for help, there could be no better cure for them than the Canadian Rockies with their wealth of trout streams, lakes, glaciers, Indian trails, camp grounds and golf links.

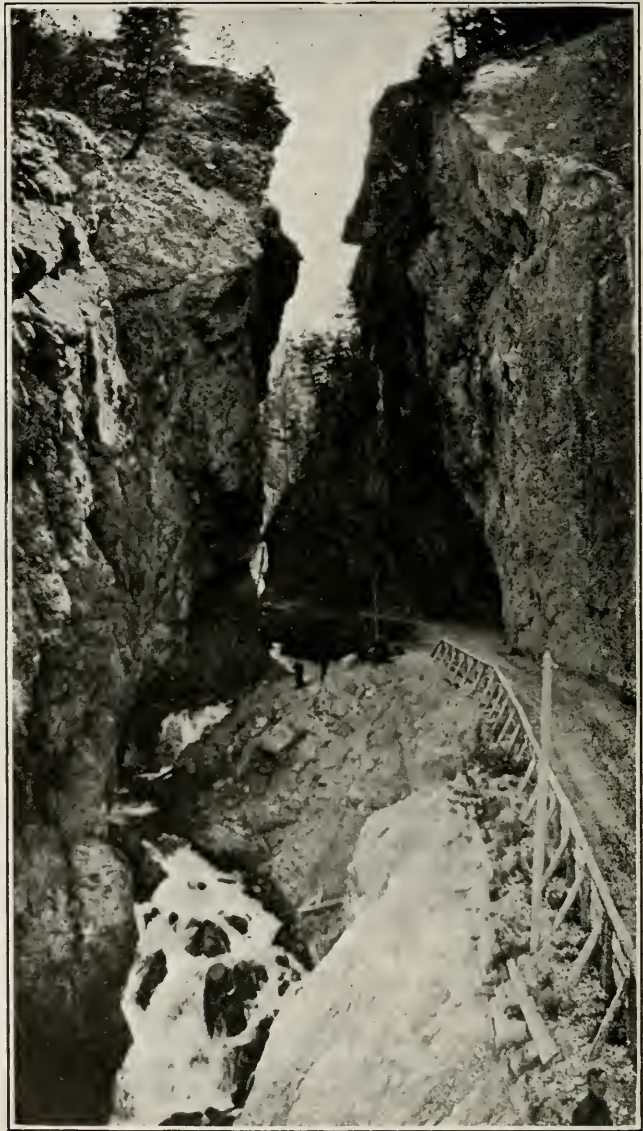
There are hundreds of former Utah and Idaho people in Southern Alberta who would welcome with true Canadian hospitality their relatives and friends from "home;" for Utah is still home to many of these pioneers of the northern stakes of the Church. In addition to the scenic attractions of a Canadian motor trip, such a tour would prove a get-together party of the finest possible type, for there is an ingrained urge in westerners to keep green that fraternal bond welded by common ideals and common institutions.

Alberta is not far away. Your map will prove it. You could hop off in an aeroplane at Cardston in the morning and eat lunch in Salt Lake with stopovers enroute. On Mothers' Day the president of an Alberta stake called up his mother, living in Salt Lake, on long distance telephone. The transmission was perfect and the connection was established in less than five minutes.

Good roads will be found with attractive landscapes the whole distance. If the tourist includes Yellowstone Park in his itinerary the charm of the Canadian trip is immeasurably enhanced.

Approaching the Canadian border from the south, motorists may enter Canada through one of two ports. If the Sunshine Trail through the Northern Montana oil fields is followed, the port of entry is Coutts. If the more westerly route through Glacier National Park is chosen, the line is crossed 15 miles south of Cardston. Custom regulations are simple, and the officers courteous. American visitors will catch their first glimpse of the Stars and Stripes and Union Jack flapping side by side at the border. On the Canadian side the ladies of the party will not look in vain for the Mounted Police, for they will be there, sleek, upstanding fellows with broad hats and red coats. They still carry guns, but seldom use them, and they are far different from the impersonations so lamely given in the "movies." They are not "shicks of the north" but rather clean, courageous, simple chaps of good birth and thorough training, always willing to lend a helping hand or give information.

Waterton Lakes, National Park, will be visited. No one should miss this lovely playground tucked away in the southwest corner of



IN THE CANADIAN ROCKIES

Alberta, a twin part to Glacier, so extensively advertised by the Great Northern Railway, and rightly so. The Dominion government has developed Waterton Park the last few years under its vigorous national parks policy, and today it is one of the finest summer playgrounds in the Northwest. Its mountain scenery is gorgeous, especially in the even-



Top: Baw Valley, Banff. Center: Six great summits in Waterton Lakes Park, Alta Canada. Bottom: Galt Gardens, Lethbridge, Canada.

ing when the sun plays fitfully on the peaks and bulwarks of snow-streaked rock. Waterfalls, glaciers, gorges and rivers give variety to the picture while well-kept roads invite motoring into more remote sections of this scenic wonderland. Fishing abounds, also golf, tennis, boating and swimming.

Leaving Waterton the motorist usually proceeds east through a charming mixed farming country to Cardston, the home of the Great White Temple, a poem in marble and granite. In quiet dignity and beauty it stands overlooking the prosperous little city built on the site dedicated by the original "Mormon" band in 1887 as a gathering place for the Saints. It can be seen for miles, a rare monument in the midst of an empire of wheat fields and grazing lands, awe-inspiring in its isolation from the established lanes of communication east and west. Its grounds are beautiful.

A Canadian trip would not be complete without a visit to "Banff the Beautiful," and to reach Banff the motorist traverses the great hard-wheat belt of Alberta through the city of Lethbridge, center of the Lethbridge stake, and on to Calgary, the largest city of the Province, thence west again to the Rockies. At Lethbridge Galt Gardens should be seen, for this is a park heralded for its artistic beauty from coast to coast.

Banff has everything. It is a score of Switzerlands in one, its camp grounds are famous, its government-operated bathing pools unsurpassed anywhere, its endless stretches of mountain scenery, the crowning glory of the Canadian Rockies. From Banff the motorist passes Lake Louise with its \$3,000,000 C. P. R. hotel—Chateau Lake Louise—thence west into the heart of the renowned Windermere country with its glorious broad highway chiseled out of the solid rock which, with its southern extension carries the American tourist back into the Land of the Stars and Stripes.

Lethbridge, Canada.

Sunshine and Shadows

I saw a man go down the street this morning;

His face was set in such a gloomy frown!

His eyes were downward cast; his voice not cheerful,

When once he spoke—and yet the little town
Seemed quite serene, contented;

The air was fresh and balmy, and the dew

Lay on the grass like sprinkled tints of silver,

And birds were piping all the morning through.

Some direful thing had upset his composure,

And changed the world from sunshine to a shade—

And yet for me 'twas brimming o'er with pleasure;

With joy in God for beauty that he made.

That is the way with life's whole undertaking:

While some are steeped in tears and tragic trials,

There's still a sunrise somewhere, and some people

Whose lives are filled with joyous, happy smiles.

Huntington, Utah.

LAMONT JOHNSON.

SPEAKING OF TELEPHONES

BY FRED McLAUGHLIN.

"North 3062, please." I find that it pays to be courteous, even to telephone girls.

"Busy."

"Main three eleven."

"The line is busy"—with accent on the antepenult.

It was during a coal shortage. No coal in town and every dealer "busy."

"Number, please?" I rather liked the rich young voice.

"A moment; let me think. Would you mind telling me—to further the solution of a psychological problem—how the coal dealers can all be busy and still have no coal?"

She shifted her gum; I heard it. "Probably answering foolish questions."

There! Could a reply be more complete?

"But, my dear," said I, folding up my fifty years and stuffing them into a waistcoat pocket, "I feel the need for conversation." She piqued my curiosity, while she aroused in me a spirit of banter; a thing at which, according to my colleagues of the faculty, I excell. "I fain would converse. Even to hear a coal baron say he is out would give me hope."

"You fain would, would you?" she laughed. "Your voice sounds a little bald-headed to me."

"Pray continue; you intrigue me."

"And you wear glasses."

"Of a surety—Proceed." What more absorbing problem! Tomorrow I could tell this to my psychology class.

"You're kinder thin; and your coat is too long."

"Ah!"

"Maybe you have a goatee!"

"Missed! I've cut it off. Ha!"

"Foiled! You're ripe."

"Pardon?"

"I say, Rameses, you've reached that age when they are just ripe enough to fa—" The tone of easy familiarity went out of her voice; I visualized a passing manager or overseer. "Operator?" It was a question, a plaint, and a command; a superficial film over a strong current of suppressed merriment. I gave the next number on the carbon list.

I presume she was a bit excited, for the connection she gave me, instead of putting me in touch with the coal man, projected me headlong into a terrible tragedy. There came first a little stuttering screech, exasperating and uncomfortable in the extreme to the ear, then a deep

rasping voice, the harsh unmusical timbre of which I instantly hated.

"Hurry and get it over with! Not that—the gun! Quick!"

Then I heard a woman's voice; wondrously sweet; low at first in earnest entreaty, then rising through the human scale from pleading and fear and grim despair to a prolonged shrill scream of pure animal terror.

"Oh not that! Not that! Help!"

Unmistakable sounds of a struggle; of harsh breathing and heavy voices; of the cry of that poor unfortunate fighting for her life or her honor, or both. Beside myself, I yelled into the phone. I called for them to stop; I spoke of police and murder and help. Came the sound of a shot, of bitter curses, of the woman's fearful scream: "Help! Help! Ah—George!"

Another shot; the noise of crashing glass and a medley of voices. Someone said, "Fix that phone!" Then silence.

There my wife found me, hanging over the dead instrument—shouting into it, gasping, trembling. Emergencies nearly always find me unprepared.

"What in the world, Allie?"

I replaced the receiver and thrust nervous fingers through my rapidly thinning hair. "Oh dear, oh dear!" I cried. "They're killing her!"

"Who is killing who; and where?" Excitement often detracts from the perfection of one's grammar.

"They are murdering a woman; I heard it, by chance, over the telephone, and—"

"But where—where? Don't you know where it was, Allie? Listen to me. You are unstrung. Don't you—?"

Of course—the number; I would call the number again. I would tell him I'd heard. I would threaten him. I grabbed the receiver and rattled the hook. "Hurry—hurry!" I breathed.

The fresh young voice, cool and sweet, came back to me. "Operator?"

"That number you just gave me.—Give me it again—quick!"

"Search me," she said, with calm indifference; "what number?"

"Don't you remember.—The coal man, and—"

"Well, if it isn't old Rameses, the Tooth, back again! What is it, old dear? Fall and split your infinitive?"

The efforts of the telephone company to educate its employees have been crowned with great success.

"I asked for a number; don't you see? And you gave me one."

"Sure; we have quite a supply. What'll you have?"

"You gave me the wrong one," I rushed on; "and I want it."

"The number you asked for?"

"No! The wrong one," I shouted, rapidly succumbing to my excitement; "I want the wrong one!"

"Oh my Hat!" she gasped, reverting to type. "He wants the

wrong one. Get that, Bellie?" An aside no doubt to some gum-destroying divinity sitting next to her. "He wants the wrong one. Can you beat it?—The company doesn't permit us to give the wrong numbers, Rameses. What's your particular desire? What do you want? What ails you?"

"Oh tragedy—tragedy!" I half sobbed.

"What do you want for four dollars a month—Grand opera? Here you are!"

A great voice came over the wire. I felt nervous and a little diffident. I did not just know how to address a red-handed murderer. Should I be stern and threaten, or soft and gentle, leading him on to admissions. Should I pretend knowledge I did not possess, in order to frighten him, or—

"What is it?"

"I know you!" I cried, a little shrilly. "You—you—"

"What kind?" he rasped.

"Kind? I'll have the—"

"Say, get a move on! How much?"

I considered. Was he trying to buy me off? I decided to be non-committal. "What?"

"How much coal, of course. What do you think this is—St. Elizabeth's?" St. Elizabeth's is a temporary abiding place for persons who believe everyone else is crazy.

"Coal? I don't want any *coal*!" I slammed the receiver down. "She's dead ere this. Oh, what shall I do? What shall I do?"

A woman, young and beautiful; young no doubt—from the voice—a woman has been murdered, just this minute.—And George, too, for I felt that plea to George had been for protection—perhaps George too had met his death. I bowed my head on my arms.

"The police, Allie," suggested my wife, always practical; "maybe the police can help."

Of course; I had forgotten the police. Hastily procuring my hat I hurried out to the curb, where our car stands of an afternoon. It is not a very fine car; nor a large one, for a psychology professor—though of inestimable value to the world—receives no great recompense for his services.

I have noticed an amazing thing about the temperament of our automobile, for when I am anxious to get somewhere quickly I find that it is singularly lacking in the spirit of cooperation. And the harder I cranked and the more excited I became, the less seemed to be its inclination to start.

A small boy paused to watch me. I have never been able to see anything funny in the spectacle of an elderly gentleman trying to start a reluctant motor car, but I suspected that in some manner beyond my comprehension I was affording him a species of amusement.

"Where's the monkey, professor?" he asked.

"Monkey?" I spoke with all the dignity that a badly aching back permitted.

"Maybe you forgot to put in a new roll." He seemed anxious.

The genus boy is a difficult problem. I straightened up and, wiping the tears and perspiration from my eyes, spoke in the tone of voice which always commands respect for me in the class-room: "Is it your intention, young man, to insinuate that this is a hand-organ?"

"Ain't it?" said he, chinning the door and studying the dash. "If it's a nautomobile you ought to turn the switch."

I looked, and sure enough the key was pointing straight down. I didn't know whether to kick him or kiss him. After careful searching of my pockets I discovered a dime, which he received with grateful appreciation.

Presently I was sailing swiftly down the half deserted street. So intent was I on reaching my destination and picturing to the chief the terrible scene of death that I failed to note a motorcycle policeman until he had drawn alongside and commanded me to stop. He took my name and number, and asked me in no pleasant tone where I thought I was going. When I assured him that I was on my way to the police station, he gave me a terrible look and told me not to get funny. Finally he let me go. Soon I was dashing up the stone steps of the station house, where I poured forth my story into the ear of a large heavy man sitting comfortably, but ungracefully, behind a huge oak desk. Somehow I disliked him; to me there is a sort of an uncouthness about a big man.

He took the cigar out of his mouth. The extreme deliberation of his movements irritated me.

"You don't know the people," said he ponderously, "nor where this took place?"

"No, sir."

"Nor the phone number?" he continued.

"Nor that either."

"We'll have to wait, professor. A report will no doubt come in." I believe he thought I had dreamed the whole thing.

"But the telephone," said I in desperation.

"Forty thousand phones in this town." He put the black cigar back into his face. "You'll hear from us; good day."

So I drove home, dazed and despondent. I went to bed with a severe headache; my wife gave me a couple of aspirin tablets and put a cold cloth on my forehead.

The vivid picture remained with me. I felt as if I was having a horrid dream and couldn't awake. Tomorrow I would hear: the papers would be full of it. Tomorrow would be too late; how could I live until tomorrow. The terror of that lurid thing, so clearly visualized to me, would craze me long before the morrow. I held my head in a perfect frenzy of agony, and prayed for sleep or forgetfulness.

Just before dinner time my boy—aged eleven—returned from the

Academy, a show-house which makes a specialty of very mellow melodrama. His clear high voice, tense with excitement, came to me distinctly:

"Oh boy, it was great!" he said. "They had her in the office of the railroad station—gonna kill her. They had tied George to the track. Train came along—O-o-o-oh! Wrong track—Wow! George got loose—Broke in the window—Shot 'em. Gee, it was some show!"

Then there floated up from below a delicious lilt of feminine laughter. My wife has the sweetest laugh in all the world.

It had never occurred to me that theatres might have telephones behind the scenes.

I wonder if the Chief of Police will look me up.

And I had told Monsieur Big Voice that I didn't want any coal.

Washington, D. C.

Ode To The Sun

O sun! Most magnificent of orbs
 That rises o'er the eastern ranges' peak,
 Thou sustaineth the life of all things living,
 From the strongest to the weak.
 Thy brilliant rays the universe does fill,
 Dispelling darkness that our eyes may see
 The beauties of the earth whereon we dwell,
 The pleasant landscapes and the rolling sea.
 New hopes arise within the mortal breast
 As another day is heralded by the dawn,
 And peace is with us at the eve of day
 When twilight lingers after thou art gone.
 Through all the ages, man has worshipped thee,
 Built altars, shrines, and sacrifices made,
 And when the moon across thy face did pass,
 They knelt in prayer and trembled, sore afraid.
 But mighty as thou art, O sun on high!
 Thou art but one small atom set in space,
 For countless planets round their orbits swing
 While each retains its own allotted place.
 No doubt, on other planets there is life,
 (For why should this small earth contain it all?)
 That moves about on other pleasant landscapes;
 Where other seas have tides that rise and fall.
 They, too, are gladdened at the dawning,
 To see the orb that gives them heat and light,
 That lends its rays to make the gentle moonbeams
 Which shine like silver on them in the night.
 May the light of truth be borne to all things living,
 No matter where their plane's course is run,
 That they may know that God Almighty
 Is the One they should worship; not the sun.

Ogden, Utah.

CLAUD S. GROW.

HIS SHOES IN THE PARLOR

BY MARGUERITE CAMERON.

Jane stooped to pick up Ed's shoes. She had never felt so embarrassed in all her life.

"Perhaps my skirt is caught," Mrs. Symes, Jane's distinguished caller had excused, as she had tugged at her black serge.

"Allow me," Jane had rushed to assist her in removing the obstacle. And there to her horror she had discovered no less an obstacle than Ed's big everyday shoes. Dusty and scuffed they were and inside reposed his socks loosely rolled.

"However did they get here in the parlor?" Jane murmured in apology, as she hurried this telltale evidence of her husband's untidiness out of sight. Her face, her hands, her whole body burned in shame. Of all times for Ed to change his shoes in the parlor—just before Mrs. Symes called—and she the most critical missus on the street. And the idea of rolling up his socks inside. She had always told him—

After Mrs. Symes left, Jane deliberated. She was mortified. Perhaps she could speak to Ed. He would be so sorry to have distressed her. But in the end Jane spoke only to her mother.

"If I come into the house anytime after Ed has changed for tennis," she complained, "I am sure to find his hat, coat, trousers, necktie, shoes, strewn anywhere from the parlor to the kitchen, never in the bedroom or hung up in the clothes closet, where they belong."

"Now your father—" interrupted Mrs. Brown in a tone of contrast.

"I know," acquiesced Jane, "He is neat. I'm just sure such things are born in men."

"You'll likely have to endure Ed untidy to the end," poorly consoled Mrs. Brown.

"I won't," Jane rebelled inwardly. To her mother she said, "I'll find a way."

But Ed continued to spill ashes over the kitchen linoleum. He ignored the scraper and mat at the doorstep and tracked mud across Jane's immaculate rugs.

Worst of all was this matter of clothes. Jane might arrange his chiffoniere drawers ever so neatly, the next day they presented a chaos with no earmarks of ever having been tidied. Jane might hang his clothes ever so correctly—trousers in crease, coats out of crease—Ed continued to slump everything across a chair, to coats adding the further indignity of a bulge at the back of the neck.

Jane tried various methods of reform. She thought to leave things helter skelter just as Ed left them. But he, finding no fault with himself or his wife's new method of housekeeping cheerfully passed up the hint.

Then she tried getting after him.

"Ed, look at your muddy feet," and "Ed, these handkerchiefs belong in the laundry basket," and "Ed, your towel is on the floor," and "Ed,—"*ad infinitum*.

Such it was from morning until night. At the end of the first day both Jane and Ed looked weary, and Jane gave up. She couldn't nag at Ed all the time.

"Perhaps we might talk over our grievances," Jane argued with herself. "Ed is a sensible chap. And there is nothing seriously wrong with him. It is just the little things which irritate me."

She decided to begin by asking Ed to tell her of her faults. Then she could come back at him. She'd speak of the shoes and socks rolled up inside, which he had left in the parlor the evening Mrs. Symes had called. Then the disarray of his shaving things—it was the same every morning. And every night he left his coat with the sleeves turned half inside out. Of course, it was a mess next morning unless she remembered, sometimes when almost asleep, and hied herself out of her warm bed to avert the dilemma. Oh yes, she could catalog things by the yard. Ed would think it was time he was noticing, when she had finished speaking. What a happy home life they could expect with all their sins washed away. She would set the date for tonight, this very night.

All day long Jane planned what she would say. She and Ed would be sitting in the livingroom reading, after Ed had come home from his round at tennis and after she had collected and hung up Ed's shirt, coat, trousers, necktie, collar, shoes. It would be easy, she thought, to begin then. She and Ed were so devoted to the welfare of each other, and, thank God, they were sensible—yes, very sensible.

For a fleeting second she wondered just what about her had rankled with Ed. She couldn't think, and Jane was in no way conceited. No doubt it was with her as it had been with Ed. He had no idea that he even had these faults which so irritated her. Well, Ed would rip her up this evening. Just as a passing thought she wondered how it would feel to have Ed rip her up, but she stifled all qualms. It would work out for their mutual good.

In their five years of married life there had been times when Jane had hoped that Ed might grow tidy. The first time had been during the honeymoon. All things had seemed possible then. He had wanted so to please her.

Then he had hurried away to war, where the camp life had "trimmed him of every careless habit." So he had written Jane. It would be marvelous, she had thought, to have him home again—"trimmed." And he had come on furlough. He had looked glorious—"trimmed" to a gnat's eyelash in appearance. But that night, when Ed had come from his shower, Jane had found the bathroom in the same old clutter. She had stumbled over his soiled clothes. She had had to clean up his shaving things. And his shoes—oh dear.

Then this meticulous tidiness which the army was demanding in camp had been only veneer. For a second, bitter words had risen on Jane's tongue, but she had stifled them. Ed was going to war. She had been glad to set about cleaning up after him.

Jane sat waiting a long time before Ed's key rattled announcement of his coming. Buoyant, radiant, noiseless in his tennis sneakers, he came in and sank down on the davenport.

"Gee, I wish you liked to play, Jane," His slim, athletic figure stretched back into the cushions, making no effort to reclaim the tennis racket, which clattered to the floor, nor the balls, which hip hopped down on to the rug and off to the far corners to bump their noses against furniture and walls.

Jane thought, "What better time than this?" She opened her mouth, but no word came. She grew scared. How silly. This was to be just a little get-together of husband and wife. Married folks everywhere must have them. All over the world she could imagine such seances—and yet—.

"Ed," she finally began, "I think we ought to talk over our faults."

He looked up, not understanding. That was a bad beginning.

"I mean," Jane stammered on, "We each must have faults, which bother the other."

"Uh-huh," Ed grunted.

"Don't you think it would be nice to tell each other? Then you won't have to annoy me, nor I, you."

"What's fretting you?" Ed asked.

"Oh, not very much, but I thought everything would go so much more smoothly if—"

"Fire away."

"Oh, no. You must be first."

"I can't think of anything to say."

"Think hard. Do I keep house the way you would wish?"

"Can't see anything wrong."

"Your clothes, Ed?"

He shook his head, "So far all right."

"Haven't I some horrid little habits?"

"Hec, no."

"Ed, the cooking, the yard, the way we go out, the way I dress—what would you suggest?"

Ed considered honestly.

"Well," he declared, "so far as I can see, there isn't one thing I'd change in you, or in the way you do things. You just suit me, honey."

Jane should have glowed in appreciation, but she suddenly felt hard, cold, desolate. Why didn't Ed pile up her faults. She, herself, could think of any number of them this very minute. She was finicky. She was too lazy to play tennis with Ed. She had a beastly

disposition. Things upset her, when nothing could rob Ed of his good nature. Why, he had a wonderful disposition. Like a flash she seemed to rise out of her distress into the refreshing calm of Ed's perpetual good nature. Whatever she did, Ed never complained. And here he had just said he wouldn't change her if he could.

She began to think about Ed. She loved him—oh, every inch of him, as he sprawled there on the davenport, his eyes upon her. He was pure gold. Ed was a model husband, generous and true.

Ed was the unselfish one. If ever one of them had to do without a new suit or some desired thing, it was Ed who went without. Ed would have it no other way, although Jane well knew that in most families the man argued that he must be well dressed regardless of the rags in which the family appeared.

Ed brought her something on the seventh of each month, because on the seventh of May five years ago they had been made man and wife. Sometimes it was only a flower, a box of candy, a book, but it was eternal proof that his heart was never dulled to that day or to her. He had never missed. What husband in the whole world did the like? He never found fault with her. He—.

What on earth had she meant to tell Ed this evening? There in the light of his virtues. She'd like to see the person who ever was positively nothing to say. If he had a fault, she could not see it could find fault with Ed—a real fault.

"What have I been doing, honey?" Ed reached down to unfasten the laces to his tennis shoes. "Something's got on your nerves." He bent forward, his eyes lovingly upon her.

Jane watched him pull off his tennis shoes and place them at the end of the davenport. Every evening during all the years of their life together, wherever he happened to be—in kitchen or parlor—Ed would pull off his shoes in the same way, and there he would leave them. He would stretch his stockinged feet and yawn in perfect comfort. Thank goodness.

Jane looked straight into his eyes. "Ed," she said, "do you suppose I could ever play a good game of tennis—"

His face lighted up.

"—if I tried ever so hard?"

Portland, Oregon.

New Zealanders Journey to the Hawaiian Temple

Elder Rulon H. Tingey, secretary of the New Zealand mission, Auckland, writes under date of March 28: "We are pleased to report that a company of fourteen New Zealand Saints left Auckland some two weeks ago to work in the temple at Hawaii (thirteen Maoris and one European.) We rejoice in having these good people avail themselves of this opportunity, as it will be a means of materially strengthening them as well as the mission.

ONCE TOO OFTEN

BY GLEN PERRINS.

"Well, I fooled them that time," said Jimmy as he caught hold of a hand extended down to him and climbed over the top of the high grandstand without glancing at the angry gate keeper below.

"That's what I call 'sneaking in' royally," remarked the owner of the helping hand. "Mingle with the crowd now, and he'll never find you."

"Thanks for the cooperation, pardner," laconically answered Jimmy, and he scrambled in between two "cash" customers on the other side of the stand and prepared to watch the game.

Jimmy liked baseball—it was his favorite sport. He believed in paying to see the game—sometimes. He was a bit too old, he thought, to be "sneaking in," yet whenever he didn't have the money, he saw the game anyway. It was his idea to get in, either by hook or crook. However, Jimmy was soon to be cured of "sneaking in."

He enjoyed the baseball game that day, of course. He always did. In fact this one was especially interesting, the home team winning with a close score of three to four. And Jimmy got away without the gate keeper seeing him, too. He slept that night, odd'y enough, with a clear conscience. He didn't have to pay. He was too slick for 'em.

But—

Well, the next week Jimmy decided to see the baseball game again, and this time he would ask his young lady friend, Mary, to go with him. He had a dollar thirty-five, just enough, he thought. It was one of his first "dates" and he was rather timid.

"I'd love to go, Jimmy," Mary answered in reply to his phone call. "You know all about the game and you can explain it to me. Will you?"

"Sure, I'll explain it," said Jimmy—little dreaming to whom he would explain the next day. Had he known at that time he would have cancelled his appointment at once.

That evening and the next day passed quickly, and soon Jimmy with Mary hanging on his arm, was on his way to the baseball game. He felt rather odd, taking Mary, and felt that everyone was looking at them.

"Two," he said to the gate keeper, handing him a dollar without looking up.

"Don't you mean, three?" answered the gate keeper, smiling broadly down at Jimmy.

"Three! why-er-er, what do you mean?"

"You should know what I mean, young man," replied the gate keeper firmly—"Wouldn't you like to pay for last week's ticket now?"

You're the fellow I chased over the grandstand—Thought I'd recognize you if I saw you again—Been watching for you—"

The truth dawned on Jimmy. He looked at Mary. She was coloring. The crowd was watching.

"Hurry, Jimmy," she said. "Let's go in."

By this time the color was mounting to Jimmy's cheeks—And to add to his embarrassment he only had 35c besides the dollar—not enough for the three fifty-cent tickets.

He felt for some extra change. The crowd was pushing up around him and Mary, and some one shouted, "Move on."

Jimmy would have "moved on" gladly, had he been able to.

"Cough up, sonny," shouted the gate keeper, "or out you go."

"Well, Jimmy," said Mary, sensing the situation, "pay for yourself twice—I'll get my own ticket."

Jimmy did. It was the only thing he could do. The crowd giggled and the gate keeper laughed uproariously.

"That ought to cure you of 'sneaking in,' sonny," cried the gate keeper.

Shall we add here that emphatically, it did? Jimmy was cured, permanently of "sneaking in."

BOAST NOT

BY JOSEPH S. PEERY.

Cornelius Vanderbilt's motto was: "Don't tell anyone what you are going to do, until after it is done; then he won't ask you."

Evil influences are around us, trying to trap and destroy. They hear our boastings and see our haughtiness. When we think we are strong, we are weak. In our pride, we do not plead for Divine help. We feel we can go it alone. We boast of our accomplishments and what we are going to do.

Then the old story is repeated. Powers of evil assault us—disaster follows. We are humbled to the ground, and we learn that of ourselves we are nothing.

We should learn that we are wholly dependent upon the Almighty, that our strength and happiness come in being humble and obedient. President Lincoln learned this lesson and his ruling thought was, "If God is with me, I cannot fail."

The words of the Lord to us are: "If a man boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him."—D. and C. 3:4.

A LAND CHOICE ABOVE ALL OTHER LANDS

(America)

Patriotic Anthem

Words from Book of Mormon.

Music by EDWIN F. PARRY.

M. ♩—112.

Intro, f

§: For be-hold, this is a land that is choice, that is

choice a - bove all oth - er lands. *Instr. p*

That the Lord has pre-

*Rit.**Dim.*

served for a right - eous people.

M. 84.

p And what so-ev-er na - tion shall pos - sess it, shall be

free from bondage and cap-tiv - i - ty, and from

ev - 'ry na - tion un - der heaven, if they will but serve, but

serve the God of this land, if they will but serve the

God of this land, who is Je - sus Christ. *Instr.*

M. 92.

MALE VOICES.

I will for-ti-fy this land a - gainst all oth - er na-tions. and

he that fighteth against Zi - on, shall perish!

And he that fighteth against Zi - on shall per - ish!

*Rit.**D.S.*

saith the Lord, saith the Lord.

*CODA. (After D.S.)**Sop. and Alto.*

ff For this shall be a land of

Tenor and Bass.

pp lib-er-ty, a land of lib - er - ty for - ev - er. *Inst.*

The Way You View It

It isn't so much the thing you do

As it is the way you do it:

Life isn't so good or bad to you,

But it's more in the way you view it.

For he who can sing and smile on his way

Is the one who can really make life pay.

It isn't the other fellow's fault

If you haven't a single friend;

If you carefully look, you'll find it's you,

And your friendship you must mend.

For the one who can always be cheerful and gay

Is the one who can really make friendships pay.

Life's pathway is strewn with roses and thorns,

With sunshine and shadow, too,

With laughter and tears, with smile or frown,

They are all waiting choice from you.

And he who can choose the best every day

Is the one who can really make life pay.

Mesa, Arizona.

MRS. IDA R. ALLDREDGE.

HOW HYRUM SECOND WARD BUILT ITS RECREATION HALL

BY MELVIN LEMON.

If you wish the people of your ward to become intensely interested in Church affairs, and if you want to do away with all dissensions, and foster a spirit of unity, just undertake some community project as the one recently accomplished by the Hyrum Second Ward, when it built a \$12,500 recreation Hall.

In the short period of five and one-half months the people built and paid for their hall, nor was there a single unfavorable opinion given regarding the undertaking. Labor to the value of \$5,000 was donated by the men, \$1080 in cash was raised by a three-day "round up" and the balance was freely given by the people. Nothing was allotted to any of the Church organizations. The people, as members of the ward, unitedly did the work, and the result is shown in increased interest in Church duties and affairs.

Thanks to the project, the people now have a modern recreation hall where they can have dramas, dances, and other socials, free from the evils of privately conducted halls.

To the many communities who have no such building, the story of how Hyrum secured its hall will be most valuable and instructive.

Late in the fall of 1924, the committee appointed by the bishopric decided the time was at hand for building. A very favorable site next to the Church house was bought for \$400. An old stone school building yet remained on the grounds, and the committee decided it could be used for part of the new building.

Next came the drive for funds. The feature of the drive was the three-day "round up." During these days, programs, dramas and dances were given. Booths were built by the different Church organizations, and refreshments and goods were offered for sale. On the second day of the round up an auction was held where livestock, goods, and other contributions from the people, were auctioned off, netting \$660. In the third night a drama was presented by the ward dramatic company. The round up proved to be a very profitable venture, netting \$1,080.

The remaining \$7,000 of the cost of the building was raised by cash allotments, amounting from \$18 to \$60 per family, but the members were allowed to work out 20% of the amount, where they cared to do so. The allotment was based on number of members in the family and their financial condition. That the judgment of the committee was sound is attested by the fact that there wasn't one single complaint from any family, regarding the amount of its allotment.

The plans were drawn up by A. J. Peterson, a member of the ward, and were approved by the L. D. S. Church architect.

The old school house with one wall torn away proved to make an admirable stage for the building. The dance floor is 60 feet long and 38 feet wide. There is a full basement with ample rooms for the Boy Scouts and Bee-Hive girls. A kitchen with modern equipment has been installed. Rest rooms, dressing rooms and lavatories have been provided.

Hyrum, Utah.

The Singer

A woman, tired and weary, plodded along the path so dreary—
 She came to the crossroad and rested a moment from her heavy load;
 One road was rocky and rugged and rough,
 The other, as smooth as a neatly ironed cuff.
 No one cared what she did, nor where she went,
 And her body was weary and her back was bent;
 She hesitated a moment and then stepped
 To go on the easy road, while she swept
 Her hand across her fevered brow,
 Nearby a boy was singing as he followed a plow.

The woman stopped and listened,
 And on her cheeks two teardrops glistened,
 She trembled and a sob escaped her lips
 As she brushed her eyes with her finger tips.

A man plodded along and stood
 At the cross road as if he, too, would
 Turn and go on the easy road;
 But the man carried no visible load,
 For he had money and wealth and ease,
 But to him, what were these?
 His heart was filled with anger and hatred,
 For his fellow men; but ere he tread
 Upon the path he stopped and listened,
 And for the first time in years his eyes were moistened.

The singer passed on,
 All unconscious of what he had done,
 The woman trembled and sank with a sob;
 The man who had come to rob
 Some man of love and peace, choked and cried,
 "Oh, is it too late? Kind God, I've been tried,
 But help me to o'ercome, to go back and start again,
 To love and to serve my fellow men."

Ah, little singer, sing!
 And may God to you his blessings bring,
 Were it not for you and your little song,
 Two of God's precious souls might have gone wrong.

Moab, Utah.

FAUN MCCONKIE.

WHAT THEY SAY

A COLLECTION OF SENTIMENTS ON THE VALUE OF THE Y. M. M. I. A.

The figures indicate the number of years a member; h. p., high priest; and h. c., high counselor. These testimonials are very interesting. Any young man who desires to aspire to leadership in character and excellence will find opportunity for development in this respect in the Y. M. M. I. A., and we hope, will find inspiration in what these people say to join us and to work.—*Editors.*

A wonderful training in my life.—*F. G. Mills*, bishop, St. George, 33.

I shall become a life member.—*F. W. Boehme*, h. c., Montpelier, 30.

It has been a great help and blessing.—*A. G. Bowman*, patriarch, Salt Lake, 47.

For public development the M. I. A. is unequaled.—*Elmer W. Smith*, h. c., 20.

I received training so valuable that it cannot be estimated.—*E. W. Marchant*, 23.

A great benefit for educational and spiritual uplift.—*J. E. Cutler*, h. c., Alpine, 25.

It has been a great aid to my manly development.—*Wm. S. Johnson*, h. c., Lethbridge, 48.

It was very profitable and has helped me in rearing my family.—*Joseph J. Taylor*, h. c., Rigby, 40.

It is a fine organization—one of the best on earth.—*Carl Cook*, stake clerk, Star Valley, 32.

I overcame stage-fright enough to be able to talk to an audience.—*Martin Cox*, h. c., Blaine, 30.

It has been a great help to me in my efforts to live the gospel.—*H. L. Baker*, h. c., Minidoka, 17.

I have received great benefit from my connection with it.—*Hyrum Welch*, patriarch, St. Joseph, 18.

It has been a source of pleasure and comfort to me.—*William H. Gibbs*, stake presidency, Malad, 49.

I have gained part of my education in the Y. M. M. I. A.—*Bishop James H. Yancey*, Blackfoot, 24.

It was through the Mutual that I became interested in Church work.—*Ernest E. Pritchett*, stake clerk, 5.

It has helped me wonderfully in learning the law of the Lord.—*Joseph H. Ellison*, h. c., Alberta, 47.

It has helped me in leadership and a testimony of the gospel.—*David E. Manning*, h. c., Bear River, 40.

I considered the value received beyond expression.—*Bishop J. Melvin Toone*, Croydon ward, Morgan, 10.

A school of education and practical use and of great value to me.—*Walter E. Hanks*, patriarch, Wayne, 41.

It has been very valuable in helping me to gain a testimony of the gospel.—*Bishop George Paice*, Beaver, 35.

The teachings received and experience gained are invaluable to me today.—*Clyde Marsden*, h. c., Cottonwood, 10.

It has been the means of stimulating me to greater activity in the Church.—*J. M. Redd*, h. c., San Juan, 50.

It is the one place where I learned to give a reason for the hope within me.—*John W. Wilde, h. c., Union, 35.*

The Y. M. M. I. A. has surely been a great aid to me in my labors.—*Clifford C. Flynn, bishop, Buhl, Twin Falls.*

Its benefits were inspirational, a source of knowledge and practice of expression.—*Walter B. Scoville, h. c., Ogden, 18.*

It has taught me many principles of life and given me opportunities in life.—*Thomas Preston, h. c., Franklin, 40.*

A faithful friend urging me upward and onward to better and nobler deeds.—*William N. Davis, h. c., Liberty, 35.*

I have only to say the M. I. A. is one of the best schools of religious instruction.—*James O. Bullock, h. c., Alpine, 46.*

There is no organization superior in preparing the adolescent for future usefulness.—*J. A. Olsen, h. c., Roosevelt, 14.*

It has been to me the hour and a half of the week's cream for twenty-seven years.—*Abinadi Tolman, h. c., Box Elder, 27.*

It inspired me to seek after and obtain the highest and noblest ideals of life.—*Thomas C. Callister, patriarch, Liberty, 25.*

I have learned many valuable lessons pertaining to the gospel in the Y. M. M. I. A.—*Moroni Ward, h. c., Bear River, 43.*

I value greatly the helpful instructions and experience obtained from M. I. A. work.—*Neils E. Winters, h. c., Big Horn, 37.*

I know of no organization which permits of real service to such a degree as this.—*Charles W. Goodiffe, h. c., Curlew, 33.*

It has increased my faith and knowledge of the gospel and my ability to explain the same.—*James F. Carroll, h. c., San Juan, 38.*

A testimony of the truth of the gospel has been attained and stimulated from year to year.—*T. R. Cope, h. c., Duchesne, 30.*

It was in the Y. M. M. I. A. meetings that I learned to behave myself in public meetings.—*James B. Murray, h. c., Duchesne, 30.*

The lessons learned in M. I. A. have helped to make me better throughout my life.—*Bishop George W. LeBaron, Santaquin, 37.*

It is a wonderful organization, a great faith builder. Its worth cannot be estimated.—*James G. Smith, h. c., Franklin, 35.*

As training for mission work it was very beneficial. It helped me to appreciate the gospel.—*Junius C. Jensen, h. c., Franklin, 35.*

I owe much of my success in the Church to the Y. M. M. I. A. I have been magnified by it.—*Joseph R. Price, h. c., Cassia, 50.*

Through its spirit and influence, I see while a member it has always been a power of strength.—*Josiah Call, stake presidency, Rigby, 45.*

I understand the gospel better because of the M. I. A. lessons. The manuals are splendid text books.—*B. F. Lamb, h. c., Alberta, 20.*

The instruction and the training of M. I. A. has been a great help in the mission field and at home.—*Lafayette C. Lee, h. c., Deseret, 9.*

One of the grandest and best means of education, knowledge and experience of my life.—*Thomas Duce, stake presidency, Alberta, 47.*

It first taught me the fundamentals of civil government and the necessity of mental activity.—*Edward Southwick, h. c., Alpine, 39.*

It has been a pillar of strength to me, a guide to me in my youth and a storehouse of knowledge.—*Lehi Jensen, h. c., Lethbridge, 42.*

It was the means of getting me started in active work which has continued through the years.—*William T. Harper, stake presidency, Cassia, 43.*

I am better informed, broader minded, have a firm testimony of the gospel and try to live my religion.—*Dimond M. Loosli*, h. c., Yellowstone, 32.

It was through the Y. M. M. I. A. mostly that I became a member of the Church.—*Bishop Leonard Ball*, Ammon ward, Bingham stake, 21.

I have gained more experience in the M. I. A. than in any organization that I have been connected with.—*Thomas B. Barton*, h. c., Oquirrh, 30.

It has been one of the chief sources of my education. I was permitted to attend when I was only ten years old.—*Enoch Jorgensen*, h. c., Jordan, 46.

The high ideals of the M. I. A. have influenced and helped secure for me my present position in the Church.—*William King*, h. c., Bear River, 40.

Most of my activity in the Church has been in M. I. A. work. I appreciate it beyond my ability to express.—*Albert Choules*, stake presidency, Teton, 32.

It has given me a sound course of study and a thorough knowledge of many principles of inestimable worth.—*Orrin H. Snow*, stake presidency, Taylor, 43.

I surely appreciate my early training in the Y. M. M. I. A. It has been of benefit to me ever since.—*Mathoni W. Pratt*, first territorial treasurer Y. M. M. I. A., 50.

While acting as stake officer for ten years in Weber stake, I learned mainly what I know of public speaking and writing.—*Zechariah Ballantyne*, h. c., Rigby, 49.

The training I received in M. I. A. cannot be overestimated. It has helped me so much in my office as bishop.—*Bishop Henry L. Peterson*, Chandler ward, Maricopa, 32.

It has benefited me in every walk of life, especially in my missionary labors. Every man or boy who will attend will receive great benefit.—*Albert Brandley*, h. c., Taylor, 23.

The training I got in my youth in M. I. A. has greatly benefited me in my religious duties as well as in a social way. I certainly am thankful for it.—*A. W. Croft*, h. c., Morgan, 25.

Faith in and a knowledge of the gospel has been made easier for me, so that my testimony today and my fidelity to the work are the result of M. I. A. work in a large measure.—*C. C. Steffensen*, h. c., Cottonwood, 42.

It gave me an opportunity for service and expression which has been an inspiration and encouragement to me. I joined in Brigham City when it was first organized, and now in my 90th year am still interested in the work.—*O. N. Stohl*, patriarch, Box Elder, 50.

In my youth I found the best boys in the wards at M. I. A. Since I have grown older I find much faith among its members. It means the M. I. A. has strengthened my faith from boyhood until now.—*Mission President Samuel O. Ben-nion*, Central States, 35.

It has brought to me many wonderful evidences of the Divine mission of the Savior and of the restoration of the gospel. The enthusiasm and earnestness of George Albert Smith as a Board member visiting our little class, made a lasting impression upon my young mind.—*Clarence L. Gardner*, h. c., Granite, 25.

Bits of Philosophy

The less we are the more we strive to make others think we are more than we are.

It is hard to forgive the man who does the thing you do best, better than you do it.

Teaching, in the higher sense, is the art of training others to learn, to love and live the good, the true, and the beautiful.

Courtesy is the art of granting favors in such a way that those who receive them will feel that they are bestowing a favor upon you by receiving yours.

NEPHI JENSEN.

THE SLOGAN FOR 1925-6

We Stand for an Individual Testimony of the Divinity of Jesus Christ.

[At this season's auxilliary group conventions held in connection with the regular quarterly conferences, and also at the conventions held separately, the Sunday evening meetings will be conducted under the direction of the M. I. A. Aside from the interesting prize songs and other music by the stake organization, the honor roll call, and the stake motto address by a stake board member, two addresses will be given by visiting General Board members on the "Value of a Personal Testimony and Steps to be Taken in Obtaining It," and on "The M. I. A. Slogan, We Stand for an Individual Testimony of the Divinity of Jesus Christ." As helpful to the officers and membership, the speakers and the general reader, the following three speeches at the June Conference, treating a similar line of thought are here presented. The subject is fundamental to every true Christian, and how to obtain a testimony is here pointed out.—Editors.]

The M. I. A. Slogan 1925-26

BY ELDER NICHOLAS G. MORGAN, GENERAL BOARD Y. M. M. I. A.

At this time, when the faith of the Christian world is being undermined by the modernist theory of life which denies the divinity of the Redemer of the world, and strikes at simple Christian faith in the great plan of salvation which he gave to the world, it is fitting and proper that these two great organizations, representing the young manhood and young womanhood of the Church should declare to all the world that God lives, and that Jesus is the Christ, and that his burial and his ministry, his death and his resurrection, were divine and divinely ordered of the Father. Therefore we have selected for our slogan for the ensuing year: "We stand for an individual testimony of the divinity of Jesus Christ."

The sweetest joy that can come to the human heart is the spirit that attends a testimony of the divinity of Jesus, the Redeemer of the world, who is the light of the world, and by him and through him only can we attain unto life eternal. Great men and great women, through all Christian times, have acknowledged this. The poet Tennyson, upon one occasion while walking through his garden with a friend was asked this question, "What influence, if any, has Jesus Christ had upon your life? And the great poet reaching, plucked a beautiful rose and made this reply, "My friend, all that the sunlight is to this beautiful flower, so, too, is the Spirit of Jesus, the Redeemer of the world to my life." We, the young people of the Church, acknowledge this and look with sorrow and consternation upon the attack being now made by the anti-Christ. So far as we are concerned, we stand by the faith of our fathers, and fling back against the gathering clouds of doubt and dissension, the faith-destroying arguments of the adversary, and today, in this great convention assembled, we announce to all the world that, so far as the young manhood and young

womanhood of this Church is concerned, God lives, and Jesus is the Christ. It is our responsibility, as officers in these great organizations, acting as instruments in the hands of the Almighty, to make contact with the hearts and the souls of the coming generation, the young people of this Church, and help to establish therein this testimony. The accomplishment of that responsibility is the greatest service in all the world. It is that which Jesus himself did. Let man accomplish what he will in the realms of art, science, literature, and finance, his accomplishment cannot compare with the guiding of a human soul from darkness into light.

Let us, then, my fellow workers in this great Mutual Improvement cause, blessed with the Spirit and the aid of him who promised help, act as leaders in guiding the coming generation, the young people of this Church, along the highway that leads to a testimony, and to absolute assurance, that God lives and that Jesus is the Christ; and then, like a voice from heaven, we will hear the response of youth coming as a beautiful testimony:

It may not be on the mountain top
Or over the stormy sea;
It may not be at the battle front
My Lord will have need of me;
Yet, if by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go.
I'll go where you want me to go, dear Lord,
Over mountains and plains and sea,
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

What is a Testimony?

BY DR. GEORGE H. BRIMHALL, GENERAL BOARD Y. M. M. I. A.

Do you feel this morning a little more than yourselves? If you do you are a miracle. This building is a miracle. Anything is a miracle just to the extent that the interposition of divinity comes into it. Brigham Young's mind was great, but there is more than Brigham Young's mind in this building. He was not a famed architect, and yet he built to the dismay of the architects of today. Go to Portland and get into the great building there that they have spent over a million dollars on, and you cannot hear. You can hear a pin drop in the other end of this building. God was in the construction of this building, and Brigham Young was more than mortal—he was a miracle just to the extent that he was more than mortal. I sat in a convention the latter part of last week consisting of very high-grade intelligences, men who sway the finance of our state. But I was not more than myself there. I feel more than myself here.

What is a testimony made of? It is, first, made of instinct. It is

Charles W. Nibley bear his testimony, I said, "That is testimony." The great building was full, he threw the magnificent personality of himself into his remarks, and that was reinforced, and I knew that he knew that this is God's work.

What is a testimony made of? It is first made of instinct. It is as natural for a human being, a child of God, to worship, to reach out after divinity as it is for a baby to reach for the nipple.

"For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet oftimes a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere."

We are instinctively believers in God. Someone has said that man is the animal with a worship instinct. He is the child of God with that instinct.

Second, a testimony is made up of experiences. We have our personal experiences, as the poet has said; "oftimes a secret something" tells us we are strangers here; and we pray and we have experiences, we associate in gatherings. We have spiritual experiences. We have no monopoly on spiritual experiences. My father had wonderful spiritual experiences before he heard the gospel, and men and women today outside of the Church have their experiences in their prayers that testify to them of the divinity of the mission of Joseph Smith. Those are spiritual experiences. And then men have experiences in regard to the good that comes from religion. That links the next element; a testimony is possessed of the element of thought. Man is first an instinctive being, a being of experience, a being of thought. One great man said, "If there is a God—and that there is all nature cries aloud—that which he delights in must be happy." That is reason; "truth is reason." So our testimony, the testimony of the race of man has in it the element of thought. Plato, a greater thinker than whom is not known in history, proclaimed the immortality of the soul, through his thinking powers.

And then there is a fourth element of testimony. Peter was instinctively possessed of a testimony. He had an affinity for Christ, an instinctive affinity. He had had his experience with Christ, he had had his thoughts about Christ—even as John the Baptist. John the Baptist had not possessed this fourth element when he was in prison, and he sent to Christ to know: "Art thou the Christ that is to come, or shall we look for another?" Jesus sent back word for him to think about. You know what the word was; Jesus did not, at that time, send to John the Baptist this fourth element of which a testimony is composed, which is the crowning element, the thing that makes the testimony musical, in perfect harmony with the universe. But it came to Peter in answer to that question when Christ asked, "Whom say

ye" (and he spoke to his disciples) "that I am?" Then spoke Peter, with the finished testimony. The others had the element of thought: "Some say, John the Baptist, or one of the old prophets"—reason again. But Peter, with his testimony rounded out, or with his temple of testimony with all the four corners, or finished with the spire of inspiration, said, "Thou art the Christ, the Son of the living God." And when men, in the name of fact, research into history, and in the name of history and what they call scientific truth, proclaim that the Christ is not the Son of God, the Immaculate, the Only Begotten, the Child of the Virgin mother, they not only proclaim against the Christ mission, making of him a missionary whose beginning and whose end was based upon a fraud, a pretension, but they step higher in their sacrilegiousness and proclaim that the voice of God which Christ proclaimed to be the voice of God was a myth: "Flesh and blood hath not revealed this unto thee, but my Father, which is in heaven."

We have, therefore, in its final analysis, the testimony composed of those four elements, or drawing upon those sources: instinct, experience, thought, inspiration or faith which is a gift from God. That is as I understand what a testimony is. And it is more than my explanation makes, because it is so everlastingly great and yet so small in its penetration; it is like a trip-hammer, that could smash a world of doubt, and like the point of a needle, that could just penetrate the heart of sensitiveness of the simplest child.

Now, Brother Junius F. Wells says that intelligence is the power or the capacity to know, and the capacity of man is to know through his instincts, to know through his faculties, to know through his thinking—and there is where humanity would draw the line, but the intelligence, your intelligence and mine as children of God, is more than that, it is to know *spiritually*. And a man, from my standpoint, is not all that he may be in intelligence if he has not ever had, or if he has had and lost, that power to know spiritually, that is an evidence of high-grade intelligence.

I shall speak directly in regard to the two different phases of knowing spiritually. You know, I met a doctor who had lived among this people. I met him in Chicago. And he said, "The 'Mormons' are a very peculiar people; they have seven senses. They can see as well as anybody, hear as well as anybody, smell as well, taste as well, feel as well, and think, sir, as well as anybody; and then they can *know* that 'Mormonism' is true, and I cannot; I take my hat off to them." That is our heritage.

Now, in passing on, I am going to give one or two illustrations of a testimony. And yet, why should I? I shall come to the highest; I shall not go from plow-boy to prophet, as Brother Morton has done: I shall go from prophet to plow-man. Brigham Young, when all was chaos and all seemed dark to men, when the spirit of false prophecy thought the Church would go to pieces, at that great epoch-making, tremendous event of the death of the Prophet—Brigham Young said,

"I do not care who leads the Church, be it Ann Lee, but I want to know what the Lord has to say about it." There was Brigham Young's testimony that the Lord was leading, and that He would find a leader. And then you know when one branch, and another started off, and President Brigham Young said, "If any man or anybody thinks they can lead this people away, estrange them from the gospel, let them try it, but they will not prosper." That is testimony, and I want to say to you brethren, right here, that the Prophet Joseph Smith, in the Doctrine and Covenants, and in the Church history, has borne testimony after testimony. There is one revelation, the first one there, that has, I think, twenty-seven testimonies in it—and none of them, not one utterance of Joseph Smith, has been proven false.

I leave these prophets, and I come down to a plow-man, following his plow in the alkali soil of the flats below Spanish Fork, James Robertson, whose father died in the old country and whose mother kept the boys together and brought them here, and there came a time when some doctrines were preached that set people agog—and one woman said to her husband in my presence, when I was a boy, "To whom am I to pray tonight?"—and in the life of that man came up some other things and he was misunderstood by his brethren. He was a stalwart Scotchman—they are hard-headed, you know, those Scotchmen—men right and left apostatized around him. And what did he do, in following that plow behind his oxen? He said, "God is just and 'Mormonism' is true." Lately, when I saw him and told him how quickly I had come from Los Angeles here, and he was in pain, he smiled and said, "I am glad that my children can go this way, my sons-in-law and my daughters, they can fly with the wings of the wind; but what is that in comparison to the journey I am about to take?" That is testimony; you have it from the prophet to the plow-man.

Just one more quotation, it is from Eliza R. Snow:

"My heart is fixed, I know in whom I trust," Those are testimonies.

Now, brethren, to know God is not always salvation. Neither to know Christ is always salvation—notwithstanding the declaration of Christ, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do you know that Satan came to the courts of God? Did you ever think of it that Caine stood in the presence of God and pleaded his cause? You know that. Do you know that there is a condemning knowledge of God and there is a saving knowledge of God? Why, I am certain as I stand here of the truth of that, every knee shall bow and every tongue confess the Christ. Did not the spirits say on one occasion, "We know you, Jesus of Nazareth, thou Son of God"? How did they know him? As a tormentor. They knew him as an opponent in the spirit world. "Hast thou come to torment us before our time?" They never knew him as the Redeemer and the Savior of the world; they never knew the

brother side of Jesus; they never will know the *Savior* side of Jesus. That is the knowledge of God that is eternal life, that knowledge of him as a creator, the knowledge of him as a provider for eternal life, happiness, liberty, the pursuit of happiness, the knowledge of him as the Father of us all, and the Father of Jesus Christ, who was his Only Begotten in the flesh. O, may I never deny that! And then to know Jesus Christ as one to whom all men would be drawn, the real men, the men who possess the intelligence to be moved upon by the Holy Ghost, as were the prophets, to become more than themselves through that addition. And there are several grades of that addition. Brother Ballard referred, the other night, to the highest point of that addition; you read it in the gems of the *Compendium*; that other Comforter, as the Prophet Joseph says. When the Lord sees that a man is determined to serve him at any cost, the Lord will say to that man, "Son, be thou exalted," with the privilege of his presence—the loving, open-armed presence and feeling of that man with this assurance, "I know that my Redeemer liveth."

And what does that mean? It means, as the prophet said, that we stand there knowing that God lives, knowing that Jesus is the Christ, our Elder Brother, and that our course of life is in harmony with his will. And then we are filled, we are carried beyond ourselves and have that typical testimony composed of the four elements of which I have spoken, that carries man into the presence of God, O, that agreeable presence! Estrangement from God is spiritual death. Our prayers prevent that. When we can feel, as I have said, "My course in life is in harmony with the will of God," why then my testimony is perfect, and I not only know that God is, but *what* he is; that Christ is, but *what* he is; that eternal life is, but what it is to me. This is my testimony concerning what a testimony is, and I bear it to you in the name of Jesus Christ. Amen.

Steps in Securing and Maintaining a Testimony

BY ELDER HEBER C. IVERSON, GENERAL BOARD Y. M. M. I. A.

I desire first to bear testimony to the glorious truth that has already been uttered by Brother Brimhall, and confess frankly to you that he threw some consternation into my soul when he said that a knowledge of God does not spell eternal life; but later he brought peace to my soul when he qualified the remark by saying, "There is saving knowledge, as well as condemning knowledge."

That expression reminded me of the fact that a number of years ago I read a brief synopsis of an address delivered by President Joseph F. Smith, in which he said, "There is a distinction between knowledge and intelligence." Satan has more knowledge than we have, but he has not pure intelligence; otherwise he would not be opposing the

divine plan of redemption for the children of our Father. Intelligence comprehends not only knowledge but also the ability and power to make saving application of that knowledge. The Prophet Joseph Smith said, "No man can be saved in ignorance," and I take it he meant in ignorance of the things of God, which come to one as a result of his obedience to God's laws. And so Brother Brimhall and I are as one, I am sure.

I take the liberty of quoting one of the many wonderful statements of the Lord Jesus Christ, for I am confident that our Lord had in mind when he uttered it, the type of knowledge to which I have referred, the saving type, when he declared, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This knowledge, then, is of supreme importance to mortals. How shall it be obtained? The great Master Teacher, Jesus Christ, with characteristic simplicity and directness, has pointed the way, has indicated the path. But before quoting his divine words, I desire to call attention by way of introduction, to some very significant observations of a distinguished scholar, Professor Drummond, who said in a lecture delivered on "Dealing with Doubt and Preparation for Learning," that there are two organs of knowledge, the one reason, and the other obedience.

For a few moments, let us consider reason as an instrument of knowledge, human reason, that which a certain group of men today would enthrone and make supreme in the universe. While laboring in the Northwest, I happened one morning to pick up the *Spokesman Review*, published in Spokane, Washington. The evening before there appeared in that city an eminent scholar, a psychologist, who delivered a lecture on the subject, "Is belief in immortality reasonable?" A synopsis of this lecture I was privileged to read. The lecturer declared, "The advice to test all of our opinions and beliefs by reason is sound. We should submit every political opinion, every economic theory, every religious belief, to the test of reason. But, first of all, we should submit reason itself to a test. We should learn something concerning its capacity and its reliability as a testing instrument. Reason is an admirable instrument and guide in its own field. That field, however, is a very limited one. The brain, in the first place, has no first-hand knowledge of things; it has only second-hand reports of things brought to it by one or another of the five or six senses which we possess—sight, hearing, touch, taste and smell. Each of these senses is very limited in its sphere of operation. It fails to inform the brain of all that is going on in its particular field, and when these impressions are brought to the brain through these senses, it must assume the existence of infinite time, infinite space, and the operations of cause and effect in order to make head or tail out of these impressions. Without these three assumptions, the report of the outside world brought to the brain by the senses would be unintelligible. Thus, then, we do not know things in themselves, and we have only a very

limited amount of second-hand information about things. Reason, then, is a very limited instrument. It may be a reliable guide as to the appearance of finite things, but to trust to reason beyond the limits of knowledge is another thing. All the great questions of life, whence do we come? why are we hear? whither shall we go? lie beyond the limits of knowledge. They reach into infinity and our reason is only finite." But, above all, said he, "We have a more ancient endowment than reason, namely, instinct, which speaks affirmatively of the immortality of the soul, and in the second place, it is more reasonable to believe that human life is to have permanent meaning than to assume that it will descend into oblivion to be nothing more than the shadow of our supreme desire."

And so I was interested when Dr. Brimhall said that fundamental in testimony is instinct, that testimony is made first of instinct. What is instinct? According to the great philosopher Newton, "Instinct in beast, and bird, and man can be no other thing than the wisdom and skill of an allwise everpresent power." Pope said:

"And Reason raise o'er Instinct as you can,
In this 'tis God directs, in that 'tis Man."

Continuing Professor Drummond's remarks, he said, "Truth is not a product of the intellect alone, it is a product of the whole nature. The body is engaged in it as well as the mind. But more important than either of these, the body or the mind is the moral or spiritual nature." And this suggests the prophetic utterance, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Moreover, "There is a law irrevocably decreed in the heavens. from before the foundation of the world, upon which all blessings are predicated," and whenever we receive any blessing from the Lord it is by obedience to the law upon which it is predicated. And this blessing, inestimable, supreme possession—a testimony of God and the divinity of the Christ, is no exception to the rule. It is obtained as the result of obedience, and in harmony with the divine, the higher law of God. Professor Drummond, addressing his audience, called attention to that which perhaps they had already heard, when he said, "You may remember that brilliant address by Robertson of Brighton, in which he declared obedience is the organ of spiritual knowledge. A startling title," said Drummond, "obedience the organ of spiritual knowledge?" The Pharisee asked about Christ, "How knoweth this man letters, never having learned?" The organ of knowledge is not nearly so much mind as the organ that Christ used, viz. obedience, and it was the organ which he himself insisted upon when he said, "My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." And to the Jews, addressing those who believed in him, "If you continue in my word, then are you my disciples indeed, and ye shall know the truth, and the truth shall make you free." Pascal, one of the greatest thinkers that France has produced made

this marvelous statement by way of comparison between instinct and reason, "It is the heart that feels God, not the reason; the heart hath reasons that reason doth not know." Truth may be above reason, and yet not contrary to reason. And so we are told that obedience is the organ of spiritual knowledge. That truth is confirmed by many passages of scripture. The words of the Lord Jesus Christ bear out this thought very definitely? In the fourteenth chapter of John, beginning with the 15th verse, we are told by the Lord, addressing himself to his disciples, to you and me inclusive, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. * * * He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." Then said Judas (not Iscariot), "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" Jesus answered and said, "If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him."

And again we are told by the Master who in comforting his disciples just before his departure from them said, "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." In the 2nd chapter of 1st Corinthians Paul the apostle gives us this very wonderful vision of the subject. "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit which is of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And again in the 12th chapter of 1st Corinthians speaking of spiritual gifts Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost." Therefore we are dependent upon the presence, the inspiration of that divine power, the Comforter, the Holy Ghost, the Supreme Teacher who comes to us by reason of our obedience, to testify to our souls that Jesus is the Christ.

How shall we maintain this testimony is the next question before me, and on this part of the subject I feel I can do no better than quote you from one of the most glorious revelations ever given to mortals. I heard one very able scholar in our Church say that for beauty of

diction this Revelation is entitled to a place among the classics; for sublimity of philosophy it is immortal. They are the Lord's words to those who bear the holy Priesthood, and are found in the 121st section of the Doctrine and Covenants. They contain the answer to how we shall obtain and retain this testimony. The Lord has said in this revelation:

"There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they have not learned this one lesson—that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon principles of righteousness."

Think of that connection, think of that power which it is your privilege and mine to have and to enjoy! Furthermore, he says, "Let their bowels also be full of charity towards all men, and to the household of faith," let your love extend beyond the household of faith; those whom we fellowship in the Church; let it be real, far-reaching, universal, God-like—"Let your bowels be full of love toward all men and to the household of faith." And what more? "Let virtue garnish thy thoughts unceasingly." No other thought than that of virtue shall invade the sacred sanctuary of your soul. "Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion." What a glorious companionship! What a splendid relationship! "And thy scepter (an insignia of power) an unchanging scepter of righteousness and truth * * * and without compulsory means it shall flow unto thee forever and ever."

In this glorious revelation we deal not in poetic fancy, in the unreal, but in the living power of God, as manifest in the lives of men who live today, men who have lived and whom God has honored and empowered with his authority.

This being the year of testimony and of Jubilee, I desire to leave my sincere witness as a humble contribution to this great Mutual Improvement cause. I know that my Redeemer lives, as I know that I live, and that "he shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom mine eyes shall behold and not another, though my reins be consumed within me"—my testimony to you in the name of Jesus Christ. Amen.

"We enjoy the *Era* very much. It is not only a source of joy and inspiration, but contains so much matter of educational value that it keeps us constantly supplied with new thoughts and new methods for presenting the gospel to the people."—J. C. Christensen, Galesburg, Illinois.

SHALL WE SELL OUR MORALS FOR MONEY?

BY H. GRANT IVINS

At the recent session of the State Legislature a bill was passed legalizing betting on horse races. For thirteen years it had been illegal to gamble on races, and during those years, races had not been able to prosper in the state. There had also been in effect, laws against all other forms of gambling, such as punch boards, roulette wheels, and slot machines. Gambling had been driven to cover along with its sister vices, drunkenness and prostitution. While the citizens of Utah slept, the racing interests cleverly worked a bill through the legislature restoring race track gambling and creating a Racing Commission to supervise the racing game.

Reasons advanced by defenders of this measure hinge about two ideas; that the races will bring money into the state, especially into Salt Lake City, and that they will benefit the livestock industry of Utah and the intermountain country. They point with pride to the statesmanship which has induced outside capitalists to spend one hundred thousand dollars improving the State Fair grounds, "without any expense to Utah taxpayers."

Unless the races bring into Utah more money than they take away, any argument in their favor based on financial benefit to the state is groundless. We must admit that the money with which the improvements at the race track were made came from outside the state. But did those who made those improvements do so out of charity, or do they expect to take from the people of the state enough to more than pay them for the money they have expended? The answer to this question is obvious. To whom do the horses now racing at the Fair Grounds belong? How many of them are owned by Utah men? Who is reaping the harvest of prizes, and on the betting at the races? Those same professional race track men, none of whom are natives of Utah. How much money do the followers of the races bring with them when they drift into the state? Most of them have little more than enough to purchase meals for the next day after their arrival. They must live from earnings made at the expense of the innocent, who are easily duped in the racing game. All the money that race track followers spend in Utah is first taken from the pockets of Utah citizens. And when the races are over, many thousands of dollars of Utah money will be taken out of the state.

The argument that the races will benefit the livestock industry of Utah is equally shallow. The thoroughbred horse does not fit into the needs of Utah at the present time. On the farm, the thoroughbred is more than useless, as every farmer who has tried raising these horses will testify. On the range the thoroughbred is far from being

the best horse obtainable. He is bred to run and for nothing else. He has no instinct for handling cattle, but takes the bit in his mouth and runs away when he is asked to head a cow. His bone is too fine to stand up under the strain of "cow-punching." True, crossed on mares of heavier bone, the thoroughbred makes a very satisfactory cow pony. For pleasure riding the thoroughbred fails entirely to fill requirements. He is a horse of little action and of poor disposition for pleasure riding. "The more thoroughbreds Utah has, the worse off will her livestock industry be," is the way one breeder of horses expressed himself to me recently.

But even if we should be compelled to admit that the races brought money into Utah and improved the livestock industry of the state, such contentions do not in any way justify the legalizing of race track gambling. This bill represents the undoing of what it took many years to accomplish. It has let down the bars to all manner of gambling. Laws against other forms of gambling cannot with consistency be enforced. It is the height of inconsistency to legalize the worst form of gambling and try at the same time to restrict other forms. It is a privilege to one class of gamblers, and the worst class at that. The next logical steps in the direction our legislators have moved would be the return of the open saloon and licensed prostitution.

Gambling has long been recognized as an evil to society. More than two hundred years ago John Locke wrote:

" 'Tis certain, gaming leaves no satisfaction behind it to those who reflect when it is over, and in no way profits either body or mind; as to their estates, if it strike so deep as to concern them, it is a trade then, and not a recreation, wherein few that have anything else to live on thrive; and at best, a thriving gamester has but a poor trade on't, who fills his pockets at the price of his reputation."

And some hundred years later, the English poet, William Blake, wrote of gambling:

"The whore and gambler, by the state
Licensed, build that nation's fate.
The harlot's cry from street to street
Shall weave old England's winding-sheet.
The winner's shout, the loser's curse,
Dance before dead England's hearse."

Gambling in all its forms is demoralizing. It tears down moral fiber, it destroys character, leads to dishonesty, and in every case mitigates against the ultimate success of one engaged in it. Gambling leads to idleness, it throws one into the company of disreputable characters, devoid of any standards of social righteousness. It leads finally to debauchery and degradation, and often to a prison cell. No possible good can come from gambling, and it opens the gates to evil of every description.

Race track gambling must be classed among the most pernicious forms of gaming. Odds offered to the winner are always large and

intice many innocent and ignorant race followers to part with their money. The excitement of the race itself lends much to the temptation of gambling of this nature. The environment about a race track is far from elevating. Crooks, touts, bootleggers and confidence men make the race track their headquarters. Boys and girls are never safe in the company of such men as follow the races, and were there no gambling going on at the track, boys and girls would hardly be benefitted by attendance there, were they to form the acquaintance of the hangers-on who follow the races.

Evils do not venture into the light unaccompanied. Where there is gambling there will be found profanity, drunkenness, unchastity in its worst forms, and often murder. No legislature in the history of Utah has made a graver mistake than the one which thus legalized gambling, removing the protection which our young people had enjoyed, many of them since childhood. This act symbolizes the spirit of commercialism. It has bartered the character of the people of Utah and the good name of this state for the phantom of business prosperity. In future years when the people of this state look upon the spacious grandstand built from the blood money of the youth of Utah, let them remember that it is the altar upon which the souls of their sons and daughters were offered a sacrifice to the god of commercialism. And let them immediately marshal themselves for a battle against the evil which has crept into their midst. We should all bow our heads in shame for allowing ourselves to be found unprepared to prevent this legislation. Doubly great will be our humiliation if we fail to rectify this mistake at the earliest possible opportunity.

Murray, Utah.

Eternal Day

It is the hour when daylight dies,	When I behold the trembling light
When golden sunbeams paint the skies,	Which fades away from human sight,
And play along the foaming sea,	I wonder if, some happy time,
And tinge the hills so dear to me	My feet shall tread a path sublime,
And make a path of golden hue	Leading along some shining crest,
Which leads to skies of bending blue;	To some bright land of peace and rest
When daylight fades and melts away	A land where sunbeams ever play
And bids goodbye to glorious day;	And gleam throughout eternal day,
When shades of eve are gently drawn	No darkness there obscures the sight,
And all the light of day is gone.	'Tis always day, there is no night.

Logan, Utah.

SAMUEL B. MITTON.

MESSAGES FROM THE MISSIONS

May Righteousness Prevail

Elder Woodruff H. Medley, president of the West Iowa conference, Des Moines, Iowa: "We send our greetings to all the missionaries and wish them success in their labors. The work in western Iowa is succeeding nicely and we have many things to be thankful for. The Lord has blessed us very much in the past and prospered us in our efforts to teach the gospel. We hope that our co-laborers in all the service of the Lord are enjoying the spirit of the gospel even as we are, and pray that righteousness may prevail and truth be established in all the land.



Elders front row, left to right: E. L. Anderson, Brigham City; Woodruff H. Medley, conference president, Holliday; President John H. Taylor; B. M. Dady, from East Iowa conference, Richmond, Utah; I. R. Briggs, Otto, Wyoming. Second row. F. W. Woolston, Lehi; D. Brotherson, Mt. Pleasant, East Iowa conference; F. M. Smith, Champion, Alberta, Canada; M. P. Randall, Carey, Idaho; William B. Baxter, Union, Oregon; Verl L. Staker, Teton, Idaho. Third row: J. E. West, Rigny, Idaho; J. K. Burrows, Salt Lake City, East Iowa conference; N. S. Cahoon, Deseret, Utah, East Iowa conference.

Six Hundred Baptized in Frankfurt Conference, Germany

Clinton Dinwoodey, conference correspondent, Frankfurt, Germany, reports that the efforts of the missionaries in the first half of the year, 1925, have resulted in forty-seven persons being baptized and confirmed members of the Church in that branch, which brings the total membership of the six branches of that conference up to 600. "The observance of the special days in Church history is much the same in Germany as in Zion. The 83rd anniversary of the founding of the Relief Society, March 17, was fittingly celebrated by "fests" in honor of the occasion. Mothers' Day was likewise observed on May 10 in the Sabbath School. The restoration of the Aaronic Priesthood to the earth through the Prophet Joseph Smith and Oliver Cowdery

on May 15, 1829, was commemorated in all the branches by the observance on May 17, as Aaronic Priesthood Day. The Frankfurt conference leads the mission in the distribution of the Book of Mormon."

The picture was taken at the time of the conference:



Back row, left to right: Victor N. Rigby; Roy W. Scharman, Salt Lake City; George W. Grimshaw, Enoch; Hyrum P. Cannon, Logan; Earl R. Romney, Salt Lake City. Second row: Elden H. Dye, Ogden; Aaron L. Taylor, Salt Lake City (Cologne conference); Clinton Dinwoodey, Idaho Falls, Idaho; Joseph Dee Gardner, Salt Lake City; Raymond L. Kirkham, Lehi; Stuart L. Bagley, Murray; Otto K. H. Seifart, Ogden; Rees E. Hubbard, Willard, Utah. Front row: Richard E. Mollinet, Montpelier, Idaho, (Stettin conference); Oliver L. Richards, Salt Lake City, President Frankfurt conference; Sister Elisa Tadge, president of the Relief Society of the Mission; Mission President Fred Tadge; Mission Secretary Dean Dinwoodey, Idaho Falls, Idaho; Rulon S. Pendleton, Parowan, Utah, president Stuttgart conference; Glenn R. Dorius, Salt Lake City, president Cologne conference.

Virginia Holds Conference

The Virginia missionaries and members met in conference May 29-31, 1925. Meetings on Friday and Saturday were held in the chapel at Haran, a country branch of the Church twelve miles from Roanoke, where the Sunday services were held in the auditorium of the National Business College, where Richmond, Norfolk and other branches were well represented. Nine public sessions were held, with investigators, friends, and strangers present at every meeting. The local members provided substantial refreshments between meetings. President C. G. Beisinger presided, and discourses appealing to and interesting the people were delivered by eighteen of the missionaries, the principal speaker being President Charles A. Callis who spoke on Memorial Day, the resurrection, and the fulfilment of Book of Mormon prophecies. Helpful counsel and instructions were given by him also to the elders at the Priesthood meeting, where he commended them for their diligence and faithfulness. The missionaries were spiritually renewed for their labors in the field, and the members departed for their homes with thankful hearts for the good conference which the Lord had blessed them with.



Names of missionaries, left to right, first row: J. R. Steadman, J. M. Marston, G. E. Despain. Second row: Warren Henderson, President C. G. Beisinger, President Charles A. Callis, Owen C. Iverson, A. L. Mortenson, Presley Timothy. Third row: Georgia Maeser, Hattie Vernon, Mary Storey, Reva Sheffield. Fourth row: W. T. Rogers, E. W. Hamilton, W. W. Kimball, E. R. Shingleton, Guy Anderson, W. T. Jeffery, W. E. Bills.

Twenty-five Baptized in Three Months

Elder W. Averill Larsen, writing from Zwickau, Germany, reports exceptional results realized there from the efforts of the missionaries. Zwickau is among the largest coal mining cities of Germany. Owing to the low wages in this occupation a great percentage of the people are very poor. They are, however, more susceptible to the truths of "Mormonism" than the richer classes and we can report remarkable progress realized here since we have baptized 25 persons during the first three months of the year, and have big anticipations for the future. Twelve new candidates are registered for baptism within two weeks. The branch at Zwickau is one of the largest in this part of Germany, having an enrollment of 350 members, and in spite of persecution through magazines and newspapers, we are able to do our daily tracting and meeting with great success. We have had as high as forty-five friends in one meeting, all of them being new investigators. We have witnessed the great power of the Priesthood in healing the sick, in two instances the doctors having given up hopes of a complete restoration to health, and these persons are now enjoying the privilege of bearing testimonies that they have been restored to health. These miracles the Lord performed before the eyes of the Saints and investigators, and proved a stimulus in the branch which has been an indirect cause of many investigators embracing the gospel. We appreciate the *Era* very much and enjoy reading it each month.

Supt. George Albert Smith in South Dakota

Earl M. Dixon, Rapid City, South Dakota, reports the six missionaries in that conference of the Western states mission in good health and thoroughly

enjoying their work. At Rapid City, on April 22 and 23, the semi-annual conference was held, attended by Elder George Albert Smith, of the Council of the Twelve, and President John M. Knight of the Western States mission. The elders were grateful for meeting at the priesthood meeting personally with Elder Smith and President Knight, and for the timely advice and counsel obtained from them, and likewise, for the privilege of partaking of the spirit that radiates from men of their caliber.



Missionaries, left to right, front row: John M. Knight, president Western States mission; Elder George Albert Smith, of the Council of the Twelve; Evan W. Morgan, Liberty, Idaho, conference president. Back row: Holliss V. Allen, Hyrum, Utah; Nile V. Cox, Buhl, Idaho; John L. Chapman, Heber; Vernon Chandler, Weiser, Idaho; Earl M. Dixon, Silver City, Utah.

Preaching the Gospel by Song and Radio in Wales

Elder Gordon Bert Affleck, conference clerk, Cardiff, Wales, reports the annual Welsh conference held at Cardiff, South Wales, Sunday, April 19, 1925. The Sunday School children gave a well prepared program. President and Sister Talmage from Liverpool were in attendance. At the evening session the hall was packed to capacity, and a voluntary musical treat was given by the famous Welsh choir, professionally known as the Troedryhiw Apollo Concert Party, under the direction of R. H. Weale. They held high the musical standards of their famous country by the splendid rendition of "The Crusaders," Dan Prothero; "Father of Heroes," Robert Bryan; "The Image of a Rose," E. Reichardt; and "Peace Be Still," D. Jenkins. Hayden Adams displayed his gift of music with a tenor solo, "Hear O Israel," from Elijah. Edwin Jones gave a beautiful baritone solo. President Talmage gave a powerful discourse on the prophecy in Isaiah 29:14, which he declared had been and is being precisely fulfilled. Newspaper and radio reporters were in attendance and a very favorable account of the conference, highly praising President and Sister Talmage, and commenting with favor upon the wonderful music by the concert party was broadcasted from one of the largest stations in Wales. Either a crystal or valve set adorns nearly every home in the land, and as a result the general public "heard in" in a

fair and unprejudiced report of the conference. The result is undoubtedly of great value to the Church and will aid in the eventual salvation of many souls.



PRESIDENT JAMES E. TALMAGE; AND MRS. TALMAGE IN NATIVE
WELSH COSTUME



The renowned Troedyrhiw Apollo Concert Party and Elders of the Welsh conference. All those in full dress and with white flowers on their coats are members of the Concert Party. Elders from left to right: Claude D. Weeler, Murray; President I. L. Richards, Bristol conference, Ogden; Evan Arthur, Salt Lake City; Allen C. Reynolds, Manti; George C. Mann, Bountiful; President Lewis F. Hansen, Welsh conference; President James E. Talmage, European mission, Salt Lake City; ladies in Welsh costume are Sister Rogers, Mountain Ash; May Booth Talmage, president of the Relief Societies; W. R. Anderson, Bristol conference; Gordon Burt Affleck, clerk Welsh conference, Salt Lake City; Jesse N. Decker, Snowflake, Arizona; Charles L. Johnson, Salt Lake City; Melvin W. Grant, American Fork, Utah.

Labors in Arizona

Loren C. Miles, mission reporter, Arizona conference, California mission. April 7, 1925: "The California mission is forging ahead under the direction of its able leader and organizer, President Joseph W. McMurrin. It has ten conferences, since the new San Jose conference was organized, February 9, 1925. It is the eighth conference organized since the appointment of President McMurrin to the California mission. Headquarters are at San Jose, and Kenneth Nielson is the president. The new chapel is nearing completion. It will accommodate four missionaries and make a very comfortable and commodious building for social affairs. Progress and harmony are noted throughout the entire mission. Unity, which is a result of system, is the motto of the officers of the mission. There is an increase in the sales and placing of the Book of Mormon and other standard works of the Church. The Arizona conference has adopted the motto: 'One thousand Books of Mormon placed in the year 1925.' They have sold 198 in the first two months. The Arizona conference was the winner of the recently held Book of Mormon selling contest. Elder R. E. Bischoff reports from this conference that 'We traveled over 400 miles recently, attended 13 meetings and spent two dollars, and were gone two weeks.' This seems to be almost a duplication of early missionary work in the Church. The distribution of the Christmas edition of the *Desert News* has been very encouraging. Practically all the magazines sent out have been placed and will do much good in giving the people a better knowledge of Utah and the 'Mormon' Church."

Editors' Table

How to Obtain a Testimony

One of the important phases of Y. M. M. I. A. work is to assist every young man to complete living on the foundation of faith in God and in his great latter-day work. This includes, of course, the obtaining of a testimony of the divinity of his Son Jesus Christ, and we are seeking to establish it in the soul, and to make this positive testimony a possession of every young man. In this process, faith in God and a willingness to do his will must come first, and it will follow that all the rest will come in its wake.

How shall such testimony be obtained?

By prayer, and will, and work. Some have sought special demonstrations to convince them. They think of Paul and others, and feel that if only an unusual incident or a miracle might occur in their lives it would give them a testimony. Only one, here and there, among the millions are so favored. The others must work for it. And this is the safest and best way, for in the long run, he who is favored with signs or miracles to give him a testimony, which signs and miracles, however, are not to be despised, is likely to forget and lose it, because such testimony comes from without; but when testimony comes from within through self-effort, prayer, study of the Scriptures and mental toil, the impression becomes lasting. It stays with the person because it is part of him. He has earned it by hard work and he knows for himself. Hence seeking signs and receiving them is not a safe process unto salvation. Faith does not always come by signs, but signs follow the believer, who has faith unto mighty works. Signs never come by the will of the seeker, but by the will of God. Whenever a person becomes willing to do the will of the Father, then He will manifest to him what is His will.

So, the best way to get a testimony of the divinity of Jesus Christ is to follow his simple advice: "If any man will do his (God's) will, he shall know of the doctrine." Further: "He that hath my commandments and keepeth them, * * * I will love him and will manifest, [show, declare, reveal, make known] myself to him * *

* And my Father will love him and we will come unto him and make our abode with him."

We are devoting considerable space in this number to the slogan, treating on how to obtain a testimony of the divinity of Jesus Christ. We trust that every person, young and old, in the Church will read these statements and others on the subject, and will exercise their prayers, and will, and work towards the obtaining of such testimony. In all the associations and meetings the obtaining of testimony should be a leading feature, and we must all realize that the time between

meetings must be devoted by the membership to correct living, so that testimony may be increased and come in richer fulness to us all.—A.

Betting on Horse Races

In most of the United States, practically in all of them, betting or gaming or gambling is illegal. Only in very few states is open betting permitted. Utah is among the latter, to our shame be it said, a fact that was little known until last month, when horse-racing and the "mutuel bets" system of wagering was thrown open in the State Fair Grounds to the astonished natives. We had slumbered in the belief that the gaming vice with all its accompanying evils had been subdued and had no place in staid, conservative and religious Utah. We believed it had been killed, but while the people and their accredited representatives were asleep apparently, that vice, which above all others, infested the western United States in early days, and England universally in the eighteenth century, and France and Germany in the nineteenth, came silently stealing into our capitol and planted its roots in the very government of the state. We had achieved such measure of success in battling against petty games of chance, slot machines, cards and other devices for gambling, that we had nearly forgotten about them, when here comes a legislative act in effect legalizing gambling, giving permissions that have been mostly relegated to oblivion in England and Germany, and New York and nearly all other states of the Union years and years ago.

What to do about it? It was a grave, not to say criminal moral mistake, to set this vice upon its feet. The only thing to do now is to right it as far as it can be righted at our next legislative election. A campaign to this end should be vigorous.

In the meantime, attention is called to an enlightening article by H. Grant Ivins on the subject in this number of the *Era*. The great majority of Utah citizens will agree with the conclusions of the author. The specious argument that races will be of advantage to horse breeding is a subterfuge. In New York, when the governor called an extra session of the legislature, and the Percy-Gray measure became law, making gambling in or out of the race tracks illegal, a great falling off in attendance and value of purses at the Metropolitan tracks took place. It was not the better breeding of horses that kept up the interest but it was gambling.

Thousands of dollars of money daily during July were put up in Salt Lake City by men and women who could not afford the losses they must endure in the end, if not to begin with. The old cavalcade of the saloon and licensed prostitution lie in wait for the innocent in the wake of gambling. Men and women who are habitues by the hundreds of the track are investing in the pot and looking mostly in vain for their dividends. The results for evil will be felt throughout the land if this unfortunate condition is to continue.

When gambling was at its height in England the consequences of gaming were often still more lamentable than those which usually attend such practices. A noted writer of the time says in relation to this matter:

"It would happen that a lady would lose more than she could venture to confess to her husband or father. Her creditor was probably a fine gentleman, or she became indebted to some rich admirer for the means of discharging her liabilities. In either event the result may be guessed. In the one case, the debt of honor was liquidated on the old principle of the law merchant, according to which there was only one alternative to payment in purse. In the other, there was likewise but one mode in which the acknowledgement of obligation by a fine woman would be acceptable to a man of the world."

When we begin to sell morals for money, men and women have no hesitancy in bartering virtue.—A.

To What Do Our Words Portend?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Ephesians 4:29.

I heard a story sweet and chaste
Which helped and made me glad.
And then another—rude and low—
Which hurt and left me sad.
My memory tried to cleanse itself,
And clear the stain away,
Which like an evil, mocking imp
Derisively would stay.

'Twas like a form that would be pure
In spotless white arrayed,
Upon whose robe with smirching marks,
A filthy hand was laid.
Can I be pure while thus my soul,
A hateful memory grips?
Or, like Isaiah, a man of old,
Am I "of unclean lips"?

And are my people still uncleansed
O'er whom vile waves have surged?
Lord, "lay live coals upon our mouths,"
And let our "sins be purged."
Let us become the pure in heart
Who may thy favor claim,
Prepared thy sacred work to do
And worthy of thy name.

St. George, Utah.

L. LULA GREENE RICHARDS.

Mutual Work

Program

Auxiliary Group Conventions Held in Connection with Regular
Quarterly Conference, 1925

DATES OF AUXILIARY GROUP CONVENTIONS—1925

July	18-19—Woodruff, Yellowstone.
July	25-26—Curlew, Lethbridge, Lost River, Snowflake.
July	30-31—Alberta.
August	1- 2—Emery, St. Johns, Taylor, Teton, Twin Falls.
August	8- 9—Big Horn, Blaine, Juab, South Sevier, Wayne.
August	15-16—Bannock, Bingham, Blackfoot, Oneida.
August	22-23—Bear River, Idaho, Portneuf, South Sanpete, Panguitch.
August	26-27—Kanab.
August	29-30—Bear Lake, Garfield, Gunnison, Millard.
September	12-13—Boise, Minidoka, Montpelier, Parowan, Raft River, San Juan, Roosevelt.
September	16-17—Uintah, Young.
September	19-20—Duchesne, North Sanpete, San Luis, Star Valley, Union.
September	26-27—Carbon, Desert, Fremont, Hyrum, Morgan, Sevier.
October	10-11—Beaver, Benson, Cassia, North Sevier, Tintic.
October	17-18—Summit, Wasatch.
October	24-25—Malad, Shelley.
November	7- 8—Burley, Maricopa.
November	10-11—Jaurez.
November	14-15—St Joseph.
November	21-22—Los Angeles, Pocatello, Rigby.
November	28-29—Franklin, Moapa.
December	12-13—St. George.

SATURDAY

10:00 a. m. to 12 Noon—General Session

1. Song.
2. Prayer.
3. Song.
4. Greeting—President of the Stake.
5. Objectives of the Convention—Representative of the General Authorities.
6. Roll Call of Auxiliary Stake and Ward Workers.

Special Note: At 10:30 a. m., to march-music all auxiliary stake boards and all stake and ward priesthood authorities will withdraw from this general assembly to a conjoint meeting of Stake Boards. For convenience in marching out of the general assembly, it is suggested that the stake board members and stake and ward priesthood authorities sit in a body in a convenient place for exit from the hall.

The General Assembly will continue as follows:

7. Congregational or special music.
8. Address, "Opportunities of Ward Workers in Auxiliary Groups"—Representative of the General Boards.
9. Address, "Opportunities of Ward Members in Co-operating with the Auxiliary Organizations"—Representative of the General Authorities.
10. Music.
11. Benediction.

10:40 a. m. to 12 Noon—Joint Auxiliary Stake Board Meeting With Stake and Ward Priesthood Authorities

(This is the meeting referred to in the "Special Note" above)

Room -----

1. Prayer.
2. Teacher Training for 1925-26—(30 minutes)—Representative of the General Board of Education.
3. Teamwork of Stake Boards in Reaching Objectives—(15 minutes)—Representative of the General Boards.
4. Union Meetings—(15 minutes)—Representative of General Boards.
5. Round Table Discussion of Recreation and Other Problems—(30 minutes)—Representative of General Boards.
6. Benediction.

Interviews with Executive Officers

Either preceding or following the meetings programed above, the General Representatives of the various organizations would like to have separate interviews with their respective Stake Superintendencies, Stake Presidencies and Secretaries.

2 p. m.—General Assembly to be Arranged for by the Stake Presidency

DEPARTMENT MEETINGS

2 p. m.

Note: All Bishops are invited to be present at the Relief Society meeting. Members of High Council and other stake and ward priesthood authorities are requested to attend the meetings of the organizations to which they are assigned regularly. These departments will be held in the rooms assigned them before the date of the convention. Workers will not meet in general assembly first.

I. Relief Society Stake and Ward Officers. Room -----
Including Visiting Teachers and Class Leaders

II. Sunday School Stake Board Meeting. Room -----

III. Y. M. M. I. A. and Y. L. M. I. A. Stake Boards

A. Joint Meeting. Room -----

1. The Jubilee Year—Stake Board Member.
2. Vitalizing the Regular Program—Member of the General Board.
Text for this discussion:
 - a. *The Hand Book*.
 - b. Special Instructions contained in Magazines and Bulletins.
3. The Adult and the M. I. A.—Member of the General Board.
4. The New M. I. A. *Bulletin* on Recreation, No. 5.
5. Round Table Discussion of Recreation and Other Problems—(30 minutes)—Presentation of Written Problems by Member of Stake Board.

B. Separate Meetings.

1. Y. M. M. I. A. Stake Board. Room -----

Checking with the M. I. A. *Hand Book* on:

- Plan of Organization.
- Class Study and Departments.
- Supervision of Ward Organizations.
- Records and Reports.

General Discussion of Stake Problems.

2. Y. L. M. I. A. Stake Board. Room -----

IV. Primary Association Stake and Ward Officers. Room -----

V. 7:30 p. m.—Stake Reception and Demonstration Under the Direction of the Stake M. I. A. Committee on Recreation

1. Reception—General Authorities, General Board Representatives, Stake Presidency, Stake Superintendencies, Presidencies and Secretaries of Auxiliary Organizations to be in the receiving line.
2. Demonstration.

SUNDAY

10 a. m. to 12 Noon

A. General Session Devoted to the Work of the Sunday School.

B. Department Meetings as follows:

I. Relief Society Stake Board. Room

II. Y. M. M. I. A. Stake and Ward Officers. Room

1. Our New Courses of Study—General Board Member.
2. Work Accomplished and Our Plans for the *Improvement Era*, Manuals, General Fund and Life Memberships—Stake Board Member.
3. The 1925 Slogan, Special Recognition given for the Reading of the Four Gospels—General Board Member.
4. Using Ourselves and Our Program to Save the Wayward Boy—General Board Member.
5. Testimonies.

III. Y. L. M. I. A. Stake and Ward Officers. Room

IV. Primary Association Stake Board. Room

Note: The Priesthood authorities are invited to visit the departments to which they are regularly assigned or to which they may be appointed by the Stake Presidency.

V. 12 Noon to 12:30 p. m.—Meeting of Stake Music Committee

2 p. m.—Regular Quarterly Conference Session

7:30 p. m.—Public Meeting Under the Direction of the M. I. A.

(Suggestion—Use Stake Jubilee Banner and M. I. A. Colors for Decorations.)

1. Congregational hymn. 2. Prayer.
3. a. Y. M. M. I. A. Chorus—"Till the Victory's Won." (See *Improvement Era* for April.) b. Scout Prize Song. (See *Improvement Era* for July.)
4. Address, Our Stake Motto—(10 minutes)—Member of Stake Board.
5. a. Standing Roll of all Persons Present who have ever Held Office in the M. I. A. b. Honor Roll of officers and members of first Stake and Ward Organizations.
6. a. Y. L. M. I. A. Chorus—"Berceuse." (From "Joselyn," by Goddard.) b. M. I. A. Prize Hymn—*Improvement Era* for July.
7. Scriptural Reading and Repeating of M. I. A. Slogan.
8. Address. The Value of a Personal Testimony, and Steps to be Taken in Obtaining It—Member General Board.
9. Music.
10. Address, The M. I. A. Slogan—We Stand for an Individual Testimony of the Divinity of Jesus Christ—Member General Board.
11. Hymn. 12. Benediction.

Program

For M. I. A. Organizations Holding Weekly Sunday Evening Meetings, Summer, 1925

DIVINITY OF JESUS CHRIST

Division I.

Pre-mortal Career of Christ.

The Scripture references here given are not all that may be used, but are cited to

indicate the lines of thought, in order that one topic in the series may not encroach upon another, in the general treatment of the subject. The speaker is left to develop his address along the idea of the M. I. A. Slogan: "WE STAND FOR AN INDIVIDUAL TESTIMONY OF THE DIVINITY OF JESUS CHRIST."

Lecture I. In the spirit world before the organization of earth.

Scripture references:

Bible—John 1:1, 14; 16:28; 17:5; I Peter 1:20, Revelation 12:7-12; Job 38:4, 7; John 6:62.

Book of Mormon—II Nephi 10:3; Mosiah 3:8; Alma 11:38-39.

Doctrine and Covenants—17:9; 19:16-18; 24; 27:1; 20:28; 29:1; 45:1; 52; 76:24; 93:1-10; 21; 10:57; 11:2, 28.

Pearl of Great Price—Moses 4:3; Abraham 3:22; 27; 4:1; Moses 1:32; 33; 5:9.

Lecture II. From the creation to John the Baptist.

Scripture references:

Bible—Colossians 1:15-17; John 1:3; Hebrews 1:10; Revelation 4:11; Isaiah 47:4; Psalms 2:7; Job 19:25; Isaiah 41:14; 43:3; 14; 44:24; 49:7-9; 50:26; Daniel 3:25; Malachi 3:1-6; Exodus 20:2-17.

Book of Mormon—I Nephi 11:13-21; II Nephi 25:19, 26-29; III Nephi 15:5; Mosiah 13:12-24; Helaman 14:2-12; Ether 2:12; 3:13-16.

Doctrine and Covenants—8:3; 14:9; 27:9-11; 84:6-25; 88:7-13; 93:2, 3, 21; 133:54, 55, 63.

Pearl of Great Price—Moses 2:1; 5:4, 6-9, 22-24, 58, 59; 6:52; 7:24, 35-47; 8:19.

Lecture III. Predictions concerning His Divinity.

Scripture references:

"For the testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

Bible—Isaiah 7:14; 9:6; 11:1, 10; 29:18; 53:1, 7-9; Psalms 68:18; Deuteronomy 18:18, 19; Acts 3:22; Luke 2:11; Genesis 22:18; Haggai 2:7; Hosea 11:1; Zechariah 9:9.

Book of Mormon—I Nephi 10:4-6; 22:20, 21; III Nephi 20:29-33; II Nephi 26:12; Alma 34:8.

Indicate, by the record of history, both during the ministry of Christ in Palestine, and subsequent events in the Christian world, as to "the mighty God," "The Prince of Peace," etc., the fulfillment of these and similar prophecies in Jesus of Nazareth, and in him alone.

Division II

Christ's Career in Mortality, Birth, Crucifixion and Resurrection.

Lecture IV. Testimony of himself. His own declaration.

Some references:

Matthew 17:22, 23; 28:18, 19; John 3:16, 17; 6:40, 51; 10:33-36; 11:25, 26; 14:13; 17:3; 18:36; 19:7; 5:24, 25, 26.

Lecture V. The testimony of God, angels and men.

(a) Angels. References: Luke 2:9-11.

(b) Men and a Woman. References: Luke 22:6, 30, 38; John 1:29; Matthew 16:16.

(c) God the Father and the Holy Ghost. References: Matt. 3:16-17.

(d) The confession of evil spirits or devils. References: Mark 5:7; Luke 4:34; Luke 4:41.

Lecture VI. Testimony of his supreme achievement—the resurrection.

Some references.

John 2:19; 10:17-18; Matt. 28:5, 6, 7, 9, 16, 17, 18; Mark 16:1, 5, 6, 9, 12, 14; Luke 24:6, 7, 15, 23, 30-40, 46. John 20:15, 16, 17, 19, 20, 26, 27, 28, 29.

Division III

*Post-Mortal Career.**Lecture VII. Visit to the Spirit World.*

Some references:

Bible—Gospel requirements are for all. Mark 1:1, 14, 15; 16:15, 16; Luke 7:30; John 3:5; Col. 1:23.

Opportunity afforded those who have died to hear the Gospel—John 5:25, 28, 29; John 11:25; Isaiah 24:22; 42:6, 7; 61:1; Malachi 4:5, 6; Luke 1:17; In the spirit world: Luke 23:43, 46; I Cor. 15:14-18; I Peter 3:19.

Preached Generally to the dead, and why: I Peter 4:6.

Judgment of the dead: I Cor. 15:29; Doc. and Cov. 110:14; 124:29; 128:1, 6-18, 22-24.

Lecture VIII. Christ's Appearance on Eastern Continent.

Some references:

Bible—John 20:1-18; Matt. 28:9, 10; Luke 24:34; I Cor. 15:5; Luke 24:13-35; Mark 16:12, 13; John 20:19-23; 20:24-30; 21:4-13; Matt. 28:16-20; Mark 16:14-19. *Apostles of Jesus Christ*, by Edward H. Anderson.

Lecture IX. Christ's Appearance on Western Continent.

Some references:

Bible—Matt. 27:50-53.

Book of Mormon—I Nephi 19:10; Heleman 14:20-27; III Nephi 8:4-25; III Nephi 9; Heleman 14:1-25; III Nephi 23:7-13; 10:10-18, and the whole chapter, and chapters 11 to 18; 19:1-26; 27:2-12.

Lecture X. Appearance in the New Dispensation.

Some references:

Personal Appearance: *History of the Church*, Vol. I, Chapter I, p. 4-6; Pearl of Great Price, p. 81-86.

Resulting Messages: *History of the Church*, Vol I, p. 11-15; Doc. and Cov., Sec. 13; *History of the Church*, Vol. I, p. 40—Note; Doc. and Cov. 20:21; 27:12; 128:20; 18:27 and the whole section.

Lecture XI. Revelations of the Gospel from 1830 to 1836.

Some references:

The Presiding Authority—Doc. and Cov. 107:21, 22; The Sacrament, Doc. and Cov. 27; Word of Wisdom, Doc. and Cov. 89; The Twelve Apostles, Doc. and Cov. 107:23, 24; Building of Temples, Doc. and Cov. 84:4. Visions in the Kirtland Temple: The Gathering, Doc. and Cov. 29:1, 2-8; 33:6, 7; 42:36; 101:67, 68; The Gospel of Abraham, Doc. and Cov. 110:12; Salvation for the Dead, Doc. and Cov. 2; 110:1-16. Tithing, Doc. and Cov. 64:23; 119, 120.

Lecture XII. Christ's Second Coming.

Some references:

"The Son of Man will come as the sign of the coming of the Son of Man"—Joseph The Prophet.

Bible—Acts 1:11; Matt. 16:27; 24:27, 30, 36, 44; 25:13; John 21:22; I John 3:2; Hebrews 9:28; Jude 14, 15; Rev. 1:7; 22:7, 12, 20; Job 19:25; Psalms 72:8, 11.

Book of Mormon—III Nephi 26:3; 28:7; 29:2.

Doctrine and Covenants—1:36; 29:11; 33:18; 34:6, 9, 12; 35: 15, 27; 36:8; 43:28-31; 49:28; 61:38, 39; 63:34, 53; 65:5; 133:2, 10, 17-25, 36-56.

Pearl of Great Price—Moses 7:60-65; Writings of Joseph Smith, Translation of Matthew, 1:24, 36, 40.

Joseph Smith's Teachings—pp. 85-87; *History of the Church*, Vol. 5, pp. 212, 336; Vol. 6, p. 254.

M. I. A. Work For Advanced Seniors

Course of Study and Sample Program:

The course will include twenty-four sessions. The first, twelfth, and twenty-fourth sessions will be devoted to "At Home Programs." The programs of each of the other twenty-one sessions will consist of three parts: Part I devoted to thought exchange or exchange of ideas through a lecture and a class discussion of special problems; Part II consisting of sociability activities; Part III devoted to announcements, assignments, and closing exercises.

Names of Subjects for Study:

First Session, Finding our Neighbor; Second, Getting a Home; Third, The Home and Its Neighborhood; Fourth, The Preservation and Protection of Homes; Fifth, The Standard Middle Class Home. Sixth, The Standard Home-Makers; Seventh, The Spirit of the Home; Eighth, The Home Income; Ninth, the Home Budget; Tenth, Purchasing for the Home; Eleventh, The Home and the Community Chest; Twelfth, New Home Acquaintances and "At Home"; Thirteenth, Home Devotion; Fourteenth, Home Culture; Fifteenth, Home Hospitality; Sixteenth, Home Hobbies; Seventeenth, Home Harmonies; Eighteenth, Home Mortgages; Nineteenth, The Home on Sundays; Twentieth, The Home on Holidays; Twenty-first, Home Celebrations; Twenty-second, Home Confidences; Twenty-third, Prize set of Ten Home Rules; Twenty-fourth, Grand "At Home" Program.

A SAMPLE SESSION

Program, 8

Part I—The Thought Exchange.

1. Lecture—The Home income.
 - a. The average incomes from various occupations.
 - b. The husband as an income producer.
 - c. The wife as an income producer.
 - d. The sharing of home income.
2. Problems for class discussion.
 - a. Is it best for the wife to earn a part of the home income?
 - b. Should the wife and the husband share equally in the home income?

Part II—Sociability.

A joke telling, contest between the five men and five women to be judged by a committee of three drawn from names taken from a box containing names of all non-contestants present.

Part III—Announcements and Assignments.

Singing of one verse of "Sweet By and By."
Benediction.

Special Recognition for Reading the Four Gospels

Every member of the Young Men's Mutual Improvement Association who reads the four gospels; Matthew, Mark, Luke, and John, will be given recognition by the Y. M. M. I. A. General Board. In order to give this recognition, it will be necessary for ward presidents to submit the names of all young men who comply with this requirement, to the stake superintendent, and for each stake superintendent in turn to submit all of the lists to the general secretary, for listing.

To furnish evidence that he has read the four gospels, each young man is to write an essay of not to exceed five hundred words, and present it to the ward president of the Y. M. M. I. A. From the essays received, the ward president will select the best one and send it to the stake superintendent. The

best essays received in the stakes will be sent to the General Board, who will select the best essay to be published in the *Improvement Era*.

Essays must be in the hands of the ward president on or before April 1, essays and names in the hands of stake superintendents on or before April 15, and names and essays must be sent to the General Board on or before May 1, 1926.

This is to be a practical and definite demonstration showing interest in the new M. I. A. Slogan. Every member who reads the four gospels and writes an essay, is eligible to recognition. The person whose essay is selected for publication will be given additional recognition.

Stake Jubilee Mottoes

List of Stake Mottoes received since the list published in July:

Los Angeles—"Straight Ahead."

Blackfoot—"Onward We March to Victory."

South Sanpete—"Loyalty to Duty is the Way to Glory."

Star Valley—"Our Aim is Star High."

Weber—"Seek Knowledge and Acquire It."

Palmyra—"Voices Speak from the Dust."

Rigby—"To Develop Spirituality in Our Boys and Girls."

Roosevelt—"He is Strongest who best Governs Himself."

We still lack Alpine, Kolob, Ogden, Taylor, and Wasatch. Please let us hear from you.

After

What have you left behind, my friend,

After this life of toil,

Have you left some deed to stand

To ease life's fierce turmoil?

Have you been grateful in your day

For what was loaned to you

To ease and help you on your way?

In truth, have you been true?

This is your day in court, my friend,

Stand up and be a man

And all those "shady" acts defend

While "posing" as a man,

Don't falter, friend, keep up your nerve,

Make sure your own defence;

Your course is clear, you needn't swerve

Or try to leap the fence.

Why cry and yelp or call for help,

You ne'er did that before,

You once thought you were big and strong;

Now you shall say no more,

This is but fair and just, my friend;

Your acts of good and ill

Must all be settled in the end

Ere you have paid the bill.

Rexburg, Idaho.

PHINEUS TEMPEST.

Passing Events

Senator Reed Smoot has been invited to spend a week with the president at his summer residence, Swampscott, Mass. The senator would then have an opportunity to discuss tax reduction and other measures with him at leisure.

Earthquake shocks were reported from central Montana, June 28. Tremblors were felt at Three Forks, White Sulphur Springs and Anaconda. No loss of life was reported, but the damage done to property is estimated at \$500,000.

War talk stirred Moscow, when the Russian foreign minister Tchitcherin declared, July 2, that the British conservative cabinet is heading toward war with Russia. He referred to the expressed view of the British cabinet that diplomatic privileges accorded social representatives in London should be canceled because of bolshiviki intrigues in China and elsewhere against Great Britain.

The war in Morocco is taking a serious turn, as is evidenced by the uprising of friendly tribes against the French, both in front and in the rear of their lines. Marshal Lyantey the French commissioner, on July 5, sent an urgent request to Paris for more troops. He has only 100,000, two-thirds of which are natives under French officers, and he needs at least 80,000 more. The French fear possible German-Russian intrigues against the peace of Europe.

Excavation of the Ruhr began June 28, 1925, by the French poilus in the northern area withdrawing towards France. The excavation will take place in four stages, and the last of the French invaders will leave before August 16, and thus the invasion which began in January, 1923, ostensibly for the purpose of compelling Germany to pay indemnity will end. The withdrawal should facilitate cooperation between the large European nations for the restoration of normal conditions.

A neat bulletin entitled, "Programs for Holidays and Special Occasions" is received by the Improvement Era from the Brigham Young Extension Division, Provo, Utah. The Bulletin has been compiled by Miss Wilma Jeppson, department of Physical Education of the University of her class in recreational leadership. There are about fifty pages of interesting details dealing with the subject, that ought to be of great interest to recreational leadership in the country. Price 50c.

The woman suffrage question causes a split in the Jewish national assembly at Jerusalem. The progressive element demanded that women be granted the right to vote and to be elected to the national assembly. The demand was opposed by the orthodox Jews, the entire right wing of the assembly leaving the assembly chamber. Later at a meeting the seceding groups passed a resolution calling for a special orthodox Jewish national assembly which will not admit women.

Revolution broke out in Greece, June 25, when the existing government under the premiership of Michalakopoulos was deposed, and a military dictatorship installed instead. The movement started at Athens and Saloniki, where the rebels seized the telegraph offices. General Pangolas seems to be at the head of the movement. Admiral Hadjikiriakos, supported him. The flimsy excuse for the revolution is that the deposed government had not paid enough attention to military matters.

Senator Edwin Fremont Ladd, of North Dakota, died at Baltimore, June 22. He was a native of Maine and a citizen of North Dakota. He was born December 13, 1859. At the university he made chemistry his chief study, and his knowledge of this subject enabled him to labor successfully with chemical and food problems. His alliance with Senator La Follette of Wisconsin and his connection with the farm bloc made him an important member of the La Follette crowd.

Charles M. Fillmore, General Secretary of the National Headquarters of the No-Tobacco League of America, informs the Era that a great nationwide campaign is to be inaugurated in the high schools in September. The League is now raising a special fund of \$25,500 to make the campaign nationwide. A series of four sets of prizes to high schools, one for essays, one for orations, one for cartoons, and one for a student organization, will be given for the most successful campaign in its school for the elimination of tobacco using among the pupils.

Edward Laird, 73, died in Salt Lake City, June-9, 1925, at his residence, 840 21st South Street. He was born February 12, 1852 in Scotland, the son of James and Mary Ramey Laird. He crossed the plains with his parents at the age of four in Captain Willey's handcart company. They located at Mountain Dell in Parley's Canyon where he spent most of his life. He was interested in various business enterprises and also in the sheep business. He served in the bishopric of Mountain Dell for many years. He married Valeria Ann Flint, January 15, 1872. Surviving are his widow, one sister, three sons, five daughters, and also fifty-two grandchildren and three great-grandchildren.

The international conference at Geneva on traffic in arms adjourned on the 17th of June. Eighteen countries expressed a desire for cooperation by signing the arms traffic convention. Twenty-seven subscribed to the protocol outlawing the use of bacteria and poison gas in wartime. The American delegates signed both documents. The arms convention will come into force as soon as fourteen states ratify it. The gas protocol becomes binding on each country that ratifies it, but only towards those that also register their ratification. The chief usefulness of the arms control agreement is that it gives publicity to international transactions in the sale and purchase of a certain class of arms and war materials.

Captain Roald Amundsen and his companions on the trip towards the North pole arrived in Oslo July 5, where they were given a demonstrative reception by the people and the king. Three open carriages drew the party to the royal castle, Captain Amundsen and Lieutenant Ellsworth riding in the first carriage. King Haakon received the members of the expedition, decorating them all. Ellsworth seemed to be popular with the great crowds, his name being shouted any time any of the party were seen at the hotel windows. The king pinned a gold medal on Amundsen and decorated the others with the insignia of the Order of St. Olav. Members of the expedition dined with the king at the royal palace at 6 o'clock this evening.

The world revolution is making rapid strides, according to a statement credited to Gregory Zinoviev, the head of the Third Internationale. In proof of the assertion he mentions:

(1.) The revolutionary uprisings in China, which have already reached the stage of a general strike. (2.) The war in Morocco, which is beginning to arouse even the working men. (3.) The growing unemployment in England, the tremendous demonstrations of the unemployed, and, under the influence of the British Communist party, a demand for an extraordinary labor congress. (4.) The tremendous financial crisis in Germany. (5.) The financial and economic crisis in France, "a country which was victorious in the imperialistic war." (6.) A bumper harvest and the rapid growth of economic conditions in soviet Russia.

Zinoviev declares that the bolshevization of the world is not merely a theory, declaring: "Great events are unrolling before our eyes. China will vividly show the European proletariat what tremendous reserves we have in the east."

A conference on the Chinese trouble will be called shortly by the United States in order to obtain a unified policy in China and safeguard that country's interests. That is the announcement made from Swampscott, Mass., July 12, after a conference between President Coolidge and Secretary of State Kellogg. The conference will be conducted under a pact subscribed to by the following nine powers, the United States, Great Britain, France, China, Italy, Japan, Netherlands, Portugal and Belgium. The object will be to provide a revenue for the country, to agree on a judicial policy in substitution for the present system by which the foreign powers hold their own courts in China, and to effect a change from the present leasing system by which foreigners gain control of the business industries of China.

Joseph Warren Wadsworth, 94 years of age, died in his home at Hooper, June 24. He appeared to be in good health for his age, and was conversing with his wife, when seized with apoplexy. Death came almost instantly. Mr. Wadsworth was born in Lincolnville, Me., December 16, 1831, the son of Adiah and Eliza Hardy Wadsworth. He joined the Church in Maine and came to Utah with a hand-cart company in 1851. He was married in 1855. A former wife died in Ogden in 1889. Mr. Wadsworth lived first in Salt Lake, and also resided in Farmington, Uintah and Morgan counties, going to Hooper in 1880, where he has since resided. A large posterity survives Mr. Wadsworth, including seven sons, eight daughters, 120 grand children, 175 great-grandchildren and two great-great-grand children.

Earthquake shocks destroyed the business center of Santa Barbara, Cal., June 29, causing a loss of possibly \$30,000,000 and some lives. Among the buildings ruined is the Arlington hotel, which was considered as strong as a fortress; it is declared a total loss. Great damage was done all along Main street. The ground, says an eye witness, rolled "like a slight wave hitting a canoe." The first shock seems to have struck the city at 6:45 a. m., but the quakes continued throughout the day, and a violent shock was reported at 1:22 a. m., June 30. Slight shocks were felt at 6:45 p. m., June 29, at Salinas, Santa Cruz and Watsonville, 50 to 80 miles south of San Francisco, and 150 to 180 miles north of Santa Barbara. President Joseph W. McMurrin, president of the California mission, reports that there are no members of the Church among the killed and injured. Earthquakes have also occurred throughout Montana and Wyoming recently. On June 29, it was reported at Rock Springs, Wyo., that Kelly Wyo., four miles from the newly formed Gies Ventre lake, suffered a heavy temblor Saturday night, June 27, at the time the earthquake shook Montana, Idaho, Oregon and northwestern Wyoming. Another lake was formed it is said, above Gros Ventre lake by a slide of large proportions.

The cornerstone for the American Falls dam was laid, July 13, at American Falls, Idaho, by Secretary of the Interior Work, in the presence of an immense throng. A message from President Coolidge was read by the Secretary, as an introduction to an address on the importance and significance of the project. Among the speakers on the occasion was a Bannock chief, Tea Poknibo, who spoke in his language, expressing the loyalty of the Indians, and their willingness to cooperate in the building up of the country. The program commenced at 8 o'clock in the morning with an aerial bombardment of various types of sputter bombs, parachutes, smoke rockets and other things to attract the multitude of eyes upward. Outstanding in impressiveness and rivaling the cornerstone laying in significance was the historical pageant, presenting in tableaux the story of western progress, from the time of Lewis and

Clark to the present time of intensified modern patriotism. The pageant embodied eight episodes, designated as Lewis and Clark, fur trading, pony express, covered wagon, Fort Bridger treaty. Indian school, "Mormon" migration and present day. Featured as a part of the pageant was a monster parade of floats and marching groups entered by various institutions and communities vitally interested in the American Falls development. Aerial stunts and daylight fire works continued at intervals throughout the afternoon with a night demonstration, which brought the day's activities to a close.

The Scopes trial began at Dayton, Tenn., June 11. It involves the question of the constitutionality of the Tennessee anti-evolution school law, which makes it a misdemeanor for a school teacher to teach the children in Tennessee that man is descended from a lower order of animals. Mr. Scopes violated that law in order to have its constitutionality tested. Eminent counsel on both sides has taken up the case. The prosecution is represented by Walter White, superintendent of Rhea county schools and official prosecutor; A. T. Stewart, attorney general of the Eighteenth Tennessee judicial district; Wm. Jennings Bryan, Jr., Sue K. Hicks, J. G. McKenzie, Wallace G. Haggard, Herbert E. Hicks. The defense: Judge John R. Neal, chief of staff; Clarence Darrow, Dudley Field Malone, Arthur Garfield Hays. The judge is John L. Raulston. The case has been given more importance than the facts warrant, because it has been supposed that it will somehow decide the controversy on evolution. But such is not the case, although, naturally, in the testimony, much will be said on both sides. But the question of whether the theory of evolution is true or false is not before the jury in the Scopes case; the only question that body can decide is whether the defendant is, or is not, guilty of violation of the law. Later the Supreme Court may have to pass on the constitutionality of the law, but whatever the final outcome of the spectacular trial, the controversy on the theory of evolution will continue, until settled by other means or methods.

Expert scientific testimony was ruled out July 17, by Judge Raulston in the case against John Thomas Scopes at Dayton, Tenn., on the ground that the only question before the Court is whether the defendant has, or has not, violated the anti-evolution law of the state. But that has been both proved and admitted, and no expert testimony is, therefore, needed. The jury, July 21, found defendant guilty, and the judge imposed a fine of \$100. The case is to be appealed.

A Corner Stone with a History.—This stone is located in the south-east corner of the new Kanab church. It is 36 by 33 inches in size. It was taken, according to President Heber J. Meeks, from the famous marble ledge in the Grand Canyon which was first described by Powell. This is the first stone taken out of the Powell quarry and made use of. In the rough, it weighed 1100 pounds when laid down in Kanab. The builders of the Kanab ward meeting house quarried it and with great difficulty dragged it to where it was loaded on an improvised cart erected for the purpose. On this it was hauled twenty miles to where it could be loaded on a wagon and taken to Kanab some 83 miles away from the quarry. It was then polished by local people and as the work progressed, a remarkable picture appeared on the polished marble of the stone. At the base of the stone there appeared the red colors of the hills representing the flats near Fredonia. Above is a space of gray likened to the stretch of sage reaching to the Buckskin Mountains which are clearly figured on the stone with their covering of cedars. Above the cedars is the sky, and, the white clouds through which the moon shines. Above the clouds are specks of red in the polished marble representing the stars. This really wonderful picture has engraved on its lower margin: "L. D. S. Chapel, 1924." The chapel is built of stone and brick and is modern in every respect, and will cost from twenty-four to twenty-six

thousand dollars when finished. The seating capacity in the main hall is 500 with ample class rooms in the basement. The town clock has been placed in the tower and strikes the hours, re-echoing in the ruddy hills the time of day and night. Kanab celebrated the installation of electric light in its homes and streets, being lighted up for the first time on the evening of July 2, 1925, when the occasion was celebrated by a big public gathering, program and dance in the recreation hall.

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September 14, 1925

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Humorous Hints

(Contributions for this page of the *Era* are solicited.)

Notwithstanding the life of a paper dollar is only seven or eight months we have never had one die on our hands.—*Toledo Blade*.

No one should adopt the early-bird policy without first ascertaining whether he classes as a bird or a worm.—*Arkansas Gazette*.

Longfellow said that man must be either a hammer or an anvil. He overlooked the fellow who is simply bellows.—*Buffalo Post*.

Eph: "What am the difference between a old man, a young man, an' a worm?"

Mose: "Nuffin—Chicken gets 'em all."

(Continued on last page.)

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To A Friend .

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And I better understand,
All the good in human nature,
Just for having had a friend.

More real worth and human kindness,
In my fellow-men I see;
Where perhaps I found one virtue,
Many more you've shown to me.

Then, I gazed with eyes half blinded,
By false judgment and pretense,
Now, I know each life's deserving
Of some praise and recompense.

Heaven and earth seem vastly closer,
More divine each life I meet,
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The population of Germany is roughly 62,500,000, excluding the Saare region, the population of which is estimated at another 750,000. Thus, the population of Germany is about the same as it was in 1908, whereas at the outbreak of the war it was roughly, 68,000,000. It is estimated Germany lost nearly 7,000,000 by the cession of various territories under the terms of the peace treaty, another 2,750,000 by deaths during the war, and 2,500,000 through a decreased birth rate during that time. Berlin, with a population of 3,900,000, is still the second largest city of Europe. Hamburg is the second largest German city, with just over a million.

Registration for Freshmen

September 24

The University of Utah announces the registration of Freshmen, September 24 with special instructions on September 25 and 26. Registration for Sophomore, Juniors and Seniors, Monday, September 28. Class work commences Tuesday, September 29.

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Humorous Hints (Continued.)

John: "What's the matter with your car's headlights?"

Fred: "I used wood alcohol in the radiator as an anti-freezing mixture, and the blamed bus has gone blind."

Professor Karl G. Maeser to a student who had repented of late morning arrival in the B. Y. U.: "Good morning, I see you are early of late; you used to be behind before; now I am glad you are first at last."

Teacher, to boy sitting idly in school during writing time: "Henry, why are you not writing?"

Henry: "I aint got no pen."

Teacher: "Where's your grammar?"

Henry: "She's dead."

"Mama," said a child, evidently as a reaction of the present Tennessee discussion, "Am I descended from a Monkey?"

"I don't know," answered Mama, "I did not know your father's people very well."

THERE IS NO TOP

No man or woman ever reaches his limits of progress, though many stagnate for want of effort. Are you in a rut? Are you standing by while the world moves forward. Wake yourself. Get into day school or evening school and do some regular study. Make ready for opportunity.

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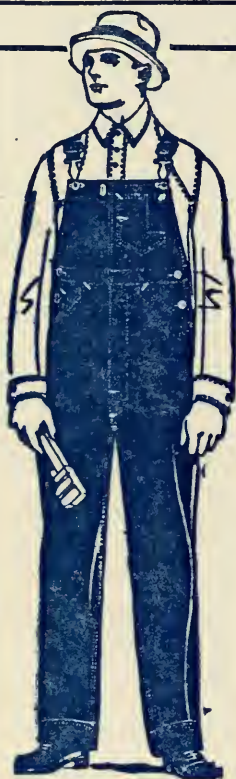
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